

How do you say that our Lord Krishna, is the Ātma of everyone? To remove this doubt, in the latter portions of this verse,, it is written, that, for protecting the welfare of this universe, using His own power of illusion, our Lord is "acting" like a human being or is being "seen" as a human being - but in reality He is the Parabrahman and the POORNA PURUSHŌTTAMA only.

वस्तुतो जानतामत्र कृष्णं स्थाष्णु चरिष्णु च ।

भगवद्रूपमपरं नान्यद् वस्त्वह किञ्चन ॥५६॥

VERSE 56 Meaning: "In reality, the cause for this entire universe is our Lord Shri Krishna only. The Mahātmās and Jñānis, see this "real and beyond" form of our Lord, both in the animate and the inanimate beings of this universe, as there is no other object or being apart from our Lord!" (i.e. the whole universe is our Lord only and our Lord has become this universe).

श्रीसुबोधिनी : किञ्च कृष्णं जानतां सर्वमेव स्थावरजङ्गमात्मकं भगवद्रूपं भाति, यदन्यद् नास्त्येव किञ्चन, ननु भगवतः कथमेवंरूपम्? तत्राहापरमिति, परं कृष्णरूपमपरं जगत्. अतो महापुरुषप्रतीत्यापि कृष्णो भगवान्. "यस्मिन् विदिते सर्वमिदं विदितं भवती"ति तदैव सङ्गच्छते ॥५६॥

किञ्च न केवलं सर्वस्य भगवत्त्वे महतां दृष्टिरेव प्रमाणमपि तु युक्तिरप्यत आह सर्वेषामिति.

SRI SUBODHINI: Those Mahātmās and devotees, who have, understood the "reality" of our Lord's Divine form and stature, this entire universe, consisting of both animate and inanimate beings/objects, is seen as the manifestation of the Divine form of our Lord Shri Krishna only, as there is no one or nothing else than our Lord, in this universe. What is the nature of this Divine form of

our Lord? Replying to this, in this verse, the word "APARAM" (the form of our Lord, from which He has withdrawn His Divine Bliss "Ānanda") is used. Our Lord has two forms viz. (1) "Para" (Beyond) - consisting of the "supernatural" (ALOUKIK) Bliss and (2) "Apara" (the form wherefrom the Lord has caused the withdrawal of this Bliss or Ānanda). Hence, all the Mahātmās have, through wisdom and faith, regard Shri Krishna's Divine form s being the Lord of the universe or as our Bhagawan only. "*Knowing whom, everything else is known*". (YASMIN VIDITA SARVAMIDAM VIBHĀTI), this Vedic statement is also appropriate to be referred at this juncture.

That everything is "our Lord only" - for this, not only the vision of the Mahātmās is a vital evidence, but our own mental reasoning and idea can also act as an evidence for this. This is referred to in the next verse.

सर्वेषामेव भावानां भावार्थो भवति स्थितः।

तस्यापि भगवान् कृष्णः किमतद् वस्तु रूष्यताम् ॥५७॥

VERSE 57 Meaning: "For every task or object, there is a reason for the same. Oh Lord! all causes for all these objects/tasks/works are all stationed in You only! i.e. the root-cause for everything is You only Oh Lord Shri Krishna! *There is nothing else before or beyond You and different from You!* If there is anything other than You, please tell me the same!"

श्रीसुबोधिनी : सर्वपदार्थानामबाधितोर्थो भवति कारणे स्थितः, कारणातिरिक्तं कार्यं नास्तीति. तस्य कारणस्यापि कारणं तत्त्वं भगवानेव. अतद् भगवद्व्यतिरिक्तं वस्तु किं निरूप्यताम्? ॥५७॥

स्नेहोपि धर्मो जगद्वत् पूर्वमुत्पन्नोतो भगवत्येव युज्यत इति प्रसङ्गात्

तस्य कारणत्वमुक्तं; सर्वपुरुषार्थरूपत्वाच्च तस्मिन् स्नेह इत्याह समाश्रिता इति.

SRI SUBODHINI: Every object's "real meaning" or purport can be understood clearly, through analyzing it's cause, as nothing can happen, without a cause or reason. Now, the root-cause of all "causes and reasons" is our Lord only, as there is no other object different from our Lord, as the Lord only exists and all these objects exist because of our Lord. "If there is, indeed, any other object (which you can see or notice) please tell me"!

"Love" is the root cause for this universe, which got originated together with love. Hence, this "love" should be bestowed on only our Lord. In this way the reason for "love" for our Lord, has been stated. Now, as our Lord is of the Divine form of all the 4 main goals of life, "love" gets naturally focused, on our Lord. This is explained, in the next verse.

समाश्रिता ये पदपल्लवप्लवं महत् पदं पुण्ययशो मुरारेः।

भवाम्बुधिर्वत्सपदं परं पदं पदं पदं यद् विपदां न तेषाम् ॥५८॥

VERSE 58 Meaning: "He who has taken refuge in the lotus feet of our Lord, which are glorified with everlasting sacred fame, and whose lotus feet is the boat resorted to, to attain the Supreme Abode of our Lord, for these Mahātmās, this "Samsāra" or world, is only like the small pit created by the hoof of a calf and this lotus feet of our Lord is both the goal and the effort. Taking repeated births, which constitutes sorrow and danger to the Jiva, is not their lot at all."

श्रीसुबोधिनी : ये मुरारेः पदं समाश्रिताः पुण्यं यशो यस्य.

पदपल्लव एव प्लवस्तत् स्वभावतोपि महत् पदं; तेषां भवाम्बुधिर्वत्सपदं,
परं पदं तु विपदां यत् पदं न तत् तेषां पदम् ॥५८॥

उपसंहरत्येतत् त इति.

SRI SUBODHINI: He who takes refuge in Murāri (our Lord's name, as He had killed the Demon called Mura), - and this Holy feet is sacred and famous (invested with Punya or good deeds). This lotus feet is the boat and this is a great and glorious resort for taking refuge in our Lord. For these Mahātmās, who have taken refuge in our Lord's lotus feet, crossing the ocean of samsāra is considered as very easy, as crossing, with ease, the small pit created, on the ground, by the small hoof of a calf! The lotus feet and taking refuge in them is the effort and the goal. Getting involved in sorrow and dangers (i.e. taking repeated births) is not their fate or lot.

This topic is ended in the next verse.

एतत् ते सर्वमाख्यातं यत् पृष्टोहमिह त्वया।

यत् कौमारे हरिकृतं पौगण्डे परिकीर्तितम् ॥५९॥

VERSE 59 Meaning: "The Divine Leelas enacted by our Lord, during His boyhood stage, were told by the cowherd boys (after one year) when the Lord has attained the age of "Pauganda" (6 years of age). I have now recounted to you, everything you had asked of me".

श्रीसुबोधिनी : कौमारे यद् हरिणा कृतं तत् पौगण्डे
परिकीर्तितमित्यत्र, तत्रानुपपत्तिः परिहृतेत्यर्थः ॥५९॥

अध्यायत्रयश्रवणकीर्तनयोः फलमाहैतदिति.

SRI SUBODHINI: What was done by our Lord, during His boyhood stage have been told when He had attained 6 years of age. "Now I have answered your

questions asked earlier". I have clarified your doubts regarding the inappropriateness of the events, on which you had expressed your doubts. I hope, listening to all the events of this Divine Leela, of our Lord, would have settled, all your doubts."

The "result" or "Phalam" of listening to and doing "Kirtan" (singing) of these three chapters, are described, in the next verse.

एतत् सुहृद्भिश्चरितं मुरारेरघार्दनं शाङ्खलजेमनं च।

व्यक्तेतरूपमजोर्वभिष्टवं शृण्वन् गृणन्नेति नरोखिलार्थान् ॥६०॥

VERSE 60 Meaning: "He, who listens and does singing of our Lord's Divine Leelas, enacted by our Lord along with His friends viz. (1) the destruction of Aghāsura, (2) had his meal sitting on the earth full of green grass, (3) manifested Himself as other forms, (4) the "stuti" (praise) made by Lord Brahma and other Divine Leelas - these devotees will get all their desires fulfilled."

श्रीसुबोधिनी : आदौ मुरारेः सुहृदां बालकानां चरितं क्रीडा, ततोऽघार्दनं, ततः शाङ्खले जेमनं भोजनं, चकाराद् वत्सापहरणं, व्यक्तादितरमव्यक्तमलौकिकं भगवद्रूपमज-स्योर्वभिष्टवं स्तोत्रं - एतत् सर्वं शृण्वन् गृणन्नपि पुरुषार्थान् प्राप्नोति ॥६०॥

॥ इति श्रीमद्भागवतसुबोधिन्यां श्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे प्रक्षिप्ताध्यायेषु तृतीयाध्यायविवरणम् ॥

॥ कौतुकलीला समाप्ता ॥

SRI SUBODHINI: In the beginning, the various games played by our Lord with the cowherd boys, then the destruction of Aghasura, eating food sitting on a bed of green grass etc., - these are the Divine Leelas worth listening and doing "praise" thereof. The word "cha"

(and), used here denotes, the Divine Leelas consisting of the stealing of the calves, the 'vision' everyone had (which is not possible to see easily and which is supernatural) of our Lord taking each and every form, as required, at that time, the "special" stuti or praise done by Lord Brahma etc. Those who listen to all these Divine Leelas of our Lord, and those, who sing the glory of these Divine Leelas, will attain all the main four goals of a human life.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the fourteen chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

प्रथमः स्कन्हादितः पञ्चदशोऽध्यायः

SRI BHAGAVATAM -CHAPTER 15 -

CANTO 10

यशोदानन्दयोरेवं निरोधः सुनिरूपितः ।

गोपालानां निरोधोत्र सस्त्रीकाणां निरूप्यते ॥ (१) ॥

KĀRIKA 1 Meaning: "The glory of total devotion of Yasodha and Nandagopa has been described up to now. We will now consider the total devotion of Gopas and Gopis to our Lord."

Commentary: While describing fully the total devotion of Yasodha and Nandagopa to our Lord, a passing reference was also made earlier to the total devotion of Gopas and Gopis. Now in these chapters 12 to 18, a detailed and full exposition of devotion of Gopas and Gopis is being made.

मध्यमोयं समस्तानां निरोधः परिकीर्त्यते ।

पञ्चधैवानुभावोत्र दुष्टनिग्रहरूपवान् ॥ (२) ॥

KĀRIKA 2 Meaning: In this, the nature of devotion explained is of the 'Middle' order only. We should also appreciate and understand that the Lord exhibited Five different facets of His Glory, in the destruction of wicked people, as explained in these chapters.

Commentary: The names 'Gopa' and 'Gopi' pertain to our Lord's friends in Brindavan and to their women-folk. As seen earlier, their devotion has been categorized as of the 'Middle' order only, as the devotion which will be described in the chapters dealing with the "spiritual efforts" (SADHANA PRAKARANAM) is considered as of the high order.

In these 5 chapters (12 to 16) the Lord exhibits five different facets of His Glory, in the destruction of the wicked persons.

The five are (1) Dhenukasur. (2) The serpent Kaliya. (3) The First Forest Fire. (4) Pralambāsura and (5) The Second Forest Fire. These five wicked demons/obstacles constitute the five-fold nature of spiritual ignorance. How? (1) Dhenukasur represents the spiritual ignorance of man considering his "self" as the physical body only. (2) The serpent Kāliya denotes the spiritual ignorance of man thinking that he constitutes the 'Senses' only. (3) The First Forest Fire represents the spiritual ignorance of man thinking himself to be the vital air (Prāṇa) only. (4) Pralambāsura represents the ignorance depicted by identifying one's self with the inner mental faculty - Mind only, and (5) The Second Forest Fire represents the loss of Memory of man about his true spiritual nature.

With a view to liberate ignorant people from the snare of these five spiritual dangers, the Lord, by destroying these wicked persons - gives Total Devotion to the Gopas and Gopis - thus exhibiting His exalted Glory.

In the "Krishnopanishad", ignorant people attached to greed are described as verily 'Demons'. In the same manner, the five different types of spiritual ignorance took the form of 5 different wicked persons and the Lord

destroyed them - thus destroying the spiritual ignorance, which comes in the way of total devotion to Himself.

आध्यात्मिकीमविद्यां वै दूरीकर्तुं तथाकृतिः ।

तदर्थं क्रमतोऽध्याया उभयेषां तथा द्वयम् ॥ (३) ॥

स्नेहाधिक्यसुसिद्ध्यर्थं स्नेहान्तो मध्यमः स्मृतः ।

प्रथमं द्वादशेऽध्याये देहाध्यासो हि धेनुकः ॥ (४) ॥

KĀRIKĀS 3 and 4 Meaning: The real purpose of our Lord's Divine Leelas is to destroy the spiritual ignorance of His Devotees. Hence, in proper order, in the five chapters, reference has been made to the five sheaths or levels of spiritual ignorance. The remaining two chapters deal with the love and its fulfillment of Gopas and Gopis to our Lord, as the devotion of the 'Middle' order is rewarded by the Lord with His love.

Commentary: Spiritual ignorance is caused by three factors viz. by external elements, by celestial Gods and by one's own spiritual level/deficiency. The Elements viz. Earth, Water, Fire, Air and Space cause the ignorance arising out of considering oneself as only a physical body. This form of ignorance is represented by PŪTANA, and with her destruction, the Lord also removed the spiritual ignorance of Gopas and Gopis caused by their identification with their physical bodies.

Now our Lord had decided to destroy the subtle spiritual ignorance of the people of Vraja, out of His compassion and love to them. This subtle spiritual ignorance can be ended only when their Five-fold attachments are also destroyed by the Lord. This task, our Lord, performs by destroying the Five wicked Demons, as described in the chapters 12 to 16.

In the chapters 17 and 18, the total devotion of our Lord's friends and their womenfolk is described. A

special mention has been made on their exclusive devotion to our Lord, as this devotion is considered as 'special'. The result of this devotion is Love or exclusive committed attachment to our Lord and is considered as of the 'Middle' order.

In the earlier chapters, the fact of the devotees in Vraja having attained the Lord has been referred to, caused by their deep and sincere love to our Lord, arising out of witnessing the various Divine Leelas of our Lord.

From these 5 chapters, we learn that the Lord gave true Devotion to the Gopas and Gopis through His sheer Grace only, without any Sadhana or spiritual efforts on their part - just by enacting the Divine Leelas of destruction of the five wicked persons.

Shri Mahāprabhu Vallabhāchārya has described Total Devotion as of 4 different kinds in TATWA DIPA PRABANDHAM AND BHAGAVATĀRTHAPRAKARANAM.

In the 12th chapter, demon Dhenukāsura is described as representing one's attachment to the body or the ignorance caused by the body-idea. We should remember here, that, in the earlier verses 5 to 8, the Lord had given full knowledge about His sports to the people of Vraja. Then in verses 6 to 18 the Lord has given the experience of His Ten Blissful sports or Divine Leelas to the people of Vraja. The net-result? Due to this Blissful spiritual experience, the people of Vraja had crossed their ignorance caused by their body-idea, and this knowledge continued to remain as a permanent state throughout, in their minds.

Out of loving Grace, our Lord, had enacted His Ten-fold Blissful sports or Divine Leelas and the body idea of

everyone in Vraja was fully destroyed with the destruction of the demon Dhenukāsura!

Shri Vithalēśvara exhorts, that we should consider Dhenukāsura as representing spiritual ignorance, which gives rise to attachment to the body and senses, leading to selfish activity at all times - thus preventing one, from engaging in pure devotion to our Lord. This aspect can be easily understood by noting that, indeed, the demon Dhenukāsura had prevented Gopas from doing loving service to our Lord in the forest.

तद्वधो ज्ञानपूर्वो हि फलावधि निरूप्यते ।

कालीय इन्द्रियाण्याहुर्विषयास्तद्विषं मतम् ॥५॥

KĀRIKA 5 Meaning: The destruction of Dhenukāsura denotes destruction of one's attachment to the body. Thus in the minds of Gopas and Gopis the knowledge that they are not the physical bodies arose only due to the enactment of this Divine Leela by the Lord.

The senses of Man are represented by the Serpent Kāliya.

Commentary: The Gopas, having, with the Grace of the Lord, got rid of the spiritual ignorance of body-idea, developed proper knowledge about the Truth of our Lord's compassion and Divine Leelas. They now relished the nectarian Divine Leelas of our Lord and began to develop an intense desire to drink deeper and more of this Bliss of ambrosia of our Lord's Divine Leelas. Due to this intense desire only, they prayed to our Lord to make the trip to the Dhenuka Forest, with a view to express their exclusive and total devotion to our Lord. Their body-idea was lost due to the rise of true knowledge caused by the Grace of the Lord.

The fruits of the trees in the forest represent and pertain to the glorious Divine Leelas of the Lord, which are based on the Ten-Bliss-fold nature of His Incarnation.

No sooner the demon Dhenukāsura was destroyed, the Gopas gave up all their fears and courageously ate the fruits of the trees. After this, they drank the poisoned water of Yamuna river and died and the Lord, with His nectarian life-giving gaze, gave them new bodies of a Divine nature and resuscitated them.

ततः सर्वविनाशः स्यादित्यन्ते मरणाभिधा ।

ततश्चेद् जीविताः सर्वे पुनर्देहान्तरस्थितिः ॥६॥

KĀRIKA 6 Meaning: Reference is made to the death of Gopas as poison destroys everything. After death, the Lord caused them to be reborn having blessed them with a new body of a Divine nature.

तत्र प्रथमं ज्ञानं निरूपयन् भगवान् देशशुद्धिं, वनप्रवेशं, वनक्रीडायां मनश्च कृतवानित्याह त्रिभिः ततश्चेति.

वन एव ज्ञानं, सात्त्विकत्वात् तत्रोद्वेगो न भवतीति. तत्र क्रीडायां मनो निरूपणीयं, प्रवेशश्च ग्रामाद् भिन्नप्रक्रमार्थो वक्तव्यः. तत्र प्रथमं भगवतो मध्यमलीलायां वृन्दावनस्य दैत्यभूयिष्ठत्वात् शुद्धिमाह तत इति.

Commentary: As the poison of a serpent caused death, *the poison of a life of selfish worldliness, sensually driven, destroys the tired and obsolete senses causing ultimate destruction of the body.* Thus the serpent Kaliya represents the unruly senses and it's poison is represented by a sensually-driven worldly life of desires and fear.

Body-idea, which is a primary ignorance of the Jiva, is caused by spiritual ignorance of one's true relationship with out Lord. Until the spiritual ignorance is destroyed, the complete destruction of one's physical body-idea does

not take place in one's mind. Our Lord, with a view to destroy the body-idea based spiritual ignorance from the minds of the Gopas, now destroyed their bodies by making them drink the poisoned waters of Yamuna river. Their physical death enabled our Lord to bestow on them new Divine bodies with His nectarian gaze. The Lord wanted to use the newly endowed Divine bodies of the Gopas for His further Divine Leelas in Brindavan. Their new bodies, now out of the control of their fate or destiny, being of a Divine nature, completely erased all their past actions with the destruction of their old bodies.

The lives of true devotees, whom the Lord chooses to be participative in His Divine Leelas, are indeed special and Divine. Our Lord also had caused Shri Baladeva to see the Divine nature of the trees etc. earlier. In the same way the Lord also caused the Gopas to have new Divine bodies, after destroying their attachment to their old bodies, as they were chosen by Him to play the Divine Leelas with Him.

Thus ends the meaning and commentary on the Kārikās. We now begin to consider the meaning of the verses.

To instill the true Divine knowledge about Himself, the Lord decided to (1) Purify the forest, (2) enter the forest Himself and (3) decided to enact His Divine Leelas in the forest. These three desires of the Lord have been expressed, successively, in the three verses. *True harmony is required in the place and in one's mind, for the rise of true knowledge about our Lord.* Brindavan forest is considered harmonious with the Grace of our Lord, and here the rise of true Divine knowledge becomes an automatic reality, as no other disturbance is possible here. Having

decided to enact His Divine Leelas in a different way, the Lord decided to purify the place first by destroying the wicked demon who had infested the Brindavan forest.

॥श्रीशुक उवाच॥

ततश्च पौगण्डवयः श्रितौ व्रजे बभूवतुस्तौ पशुपालसम्मतौ ।
गाश्चारयन्तौ सखिभिः समं पदैर्वृन्दावनं पुण्यमतीव चक्रतुः ॥१॥

VERSE 1 Meaning: Shri Sukadeva said, "Having attained the age of six, both the brothers Shri Krishna and Shri Balarama, attained the status of having become ready to look after the cows. They, along with friends, purified the forest of Brindavan, through their Holy Feet, going forth in all directions, tending their cows.

श्रीसुबोधिनी : पौगण्डं वयः षष्ठवर्षमारभ्य नववर्षपर्यन्तं; पुरुषार्थचतुष्टयसाधककालाभिमानिन्यो देवता भगवन्तं सेवितुमागताः पौगण्डशब्देनोच्यन्ते. दोषाभावः प्रथमं निरूपणीय इति पञ्चात्मकः कालः पूर्वं निरूपितः. ततस्तदनन्तरं पौगण्डमेव वयस्तारुण्यमिव श्रितौ व्रजे पशुपालानां सम्मतौ बभूवतुः, पशूनां पालने वा योग्यौ, तौ रामकृष्णौ, साधारणं चरित्रमुभयोरिति. अतो गाश्चारयन्तौ सखिभिः सख्यपर्यन्त-मागतैर्बालकैर्गौरक्षा धर्मः स तैः कार्यते, अन्यथा सख्यपर्यन्तं गता यदि विक्षिप्ता भवेयुस्तदा वैकुण्ठे नयनलक्षणमात्मसमर्पणं नोपपद्येरन्. सखिभिः समं, समं वा वृन्दावनमतीव पुण्यं चक्रतुः. समत्वाद् यागभूमिरेषा, इदानीं पुण्यरूपैव जाता. पदैः पादन्यासैः; पादयोः पुण्यनिकायोस्तीति पूर्वमवोचाम. पुण्यं हौहिकपारलौकिकसाधनं कामानुरूपफलदं च. इदमपि निःसाधनानां स्वयमेव भगवत्प्राप्तिसाधनरूपं लीलाविशिष्टं सत् स्वतः फलरूपम्- अयमेवातिशयो ज्ञेयः. कामाभावेपि भगवत्प्रापकं च ॥१॥

SRI SUBODHINI: The years between 6 and 9 are described as "Pouganda". During this period, it appears, as though, the deity representing Time or Kāla and the

Deities representing the four main goals of human beings viz. Righteousness, wealth, desire and liberation from the cycle of births and deaths, readied themselves to serve our Lord. The Lord was without any Blemish of any kind.*

(* Shri Vittalēswara in his Tippani has clarified *as to how the Lord had never any "blemish" or "defect" of any kind in Him*. Usually all human beings have one defect or another caused by the Body-idea, senses, the vital air, mind and the sense of separate existence from God. Some may presume that our Lord also had some of these defects due to having taken a human body in this Incarnation. *But it has been proved conclusively, that our Lord didn't have these Five-fold defects. Even the devotees of our Lord didn't have these Five-fold defects.* The Lord took them as His friends only after all their defects were fully removed from them. *The Lord is different and is eternally blemish-free.* That is why the Incarnation of Shri Krishna is celebrated with much enthusiasm and devotion and this fervour and Divine devotion is not seen in the case of celebrations pertaining to ordinary human beings.

Moreover, no ordinary human being can destroy and liberate at the same time a demoness like Putana as our Lord did. *Hence, we have to conclude that Shri Krishna is God Himself and not an ordinary human being.*

The Lord is full of compassion and Grace - rare even for the creator Lord Brahma, even to those who have wronged Him. Usually a compassionate person doesn't give up his own interest while being compassionate to another. *But, our Lord exercises mercy and compassion, without the least trace of selfishness.* This can be seen in the Divine Leela enacted with Pūtana. By coming into contact with the poisoned breasts of Pūtana, there was a

danger to the life of our Lord. Of course the poison couldn't endanger Him, as he was the Lord Himself. Thus the Lord does not exhibit any of the defects associated with Prāna (vital air) or of the Mind - the Lord being fearless and selfless.

The Lord is also described as One, whose strength and vital powers never get diminished in any manner. This can be seen from His Divine Leela of drinking the poisoned milk of Pūtana, shattering the giant cart with His soft Lotus-petalled feet, holding on to the neck of Trināvarta and entering the open jaws of Bakāsura - although not ordinarily possible for an ordinary young boy/child - only goes to prove that the Lord had no defect or blemish by way of fear of death etc.

By showing the entire Universe in His opened mouth to Yashoda and by enacting the sport of causing the tying cord to be a few inches less at all times while Yashoda tried to bind Him to the mortar; all these Divine Leelas, only show, as to how our Lord is not bound by the defects of body-idea or to the senses - and these had no power over His will. Moreover, we should, also remember that no one else than Our Lord can exhibit, simultaneously, in the same body, loss of weight or gain in weight (as He did with the Demon Trināvarta), nor anyone else can cause the tying cord to be few inches less at all times, although Yashoda tried hard by bringing additional lengths of tying cord!

Hence, we should conclude that our Lord never had a human body or the ignorance created by it nor He had senses and mind, which ordinary ignorant human beings have and at all times He exhibited His full Divine powers, thus our beloved Lord is full of auspicious qualities without any defects or blemish.)

Earlier, the Lord's Divine Leelas up to the age of five have been described. After this, both the brothers attained the status for grazing calves in the forest, as per their family tradition, along with their friends.

The Lord willed to Bless the cowherd boys and thus enabled them to discharge their allotted duty of grazing the cows properly, so that there is no disturbance in their minds for surrendering completely to our Lord - the complete surrender, which enabled them to be taken by our Lord to Sri Vaikuntam later. (Shri Vittaleswara, in the Tippiani observes thus: we should not doubt that the friends of the Lord didn't do the same tasks as the Lord is supposed to do (usually friends do like-things together). But the Lord made them perform their family traditional duty of grazing the cows, properly, so that He can Bless them with His friendship. Likewise the Lord made them drink poisoned water, so that they will give up their physical bodies and with that, there will be an end to the performance of usual duties also. The Lord blessed them with new Divine bodies, to enable them to participate fully in His Leelas. Thus the Lord made them to discharge their duties well, till they were blessed with His Divine friendship. *Now, after attaining the Blessed friendship with our Lord, doing the Lord's will at all time, became their only duty.*

The Lord prevented them through His Grave from developing an attitude of indifference for the performance of their duties - as this attitude would have resulted in their incapacity to appreciate the Glory and Greatness of our Lord and would have also not inspired them with the pure desire to see the abode of the Lord - Sri Vaikuntam.

Only, on our Lord accepting our surrender, will the result of true surrender emerge. The result emerges only

when the Lord accepts the devotee as His own after accepting the surrender of the devotee.

By showing his own house viz. Sri Vaikuntam, the Lord signifies that He had accepted the surrender of the Gopas and considered them as His own.)

In this manner, the two brothers, grazing the cows along with the cowherd boys, transformed the Brindavan forest into a Holy place, through their Divine Feet. Brindavan was only a place of sacrifice earlier, but now it became Holy and Sacred due to coming into contact with the Holy Feet of our Lord.

"Merit" is defined as performance of those righteous duties/works, which would give fulfillment of desires in this world and elsewhere. The Lord by making the Brindavan forest holy and sacred made this attainment easy for those who did not have any spiritual merit or effort. *Nay, this sacred Brindavan is so glorious that living here can automatically make one attain God, even if one does not seek Him. Thus the forest of Brindavan excels all other merits and spiritual efforts.*

In the following verse, the 'special' entry of our Lord into the Brindavan forest is described.

ततो भगवान् विशोषाकारेण वृन्दावनप्रवेशं कृतवानित्याह तन्माधव इति.

तन्माधवो वेणुमुदीरयन् वृतो गोपैर्गुणद्भिः स्वयंशो बलान्वितः।
पशून् पुरस्कृत्य पशव्यमाविशद् विहर्तुकामः कुसुमाकरं वनम् ॥२॥

VERSE 2 Meaning: "Accompanied by cowherd-boys who sang the praises of the glory of the Lord Krishna, playing with His flute sweetly, keeping the cows in front of Him, with a desire to enact His Divine Leelas our lord

entered the Brindavan forest, full of fragrant flowers and grass, along with Shri Balarāma".

श्रीसुबोधिनी : सामान्यलीलैकेनैवोक्ता. तत् तत्र माधवो लक्ष्मीपतिर्लक्ष्म्या सह क्रीडां कर्तुं शब्दब्रह्म च संवादाथमुदीरयन्, वेणुरिति— वश्वेश्व वयौ स्वरूपानन्दविषयानन्दावणू यस्मात् स वेणुरुभयविस्मारकस्तद्वादने विषयिणो मुक्ताश्च सर्वे समायान्त्याध्यात्मिका आधिदैविकाश्चोद्बुद्धा भवन्ति. ततो वृतो गोपैराधिदैविकैरत एव स्वयशो गृणद्भिः; भगवद्यशस्तैर्निरन्तरं गीयते. सामर्थ्याथं बलान्वितः, बलभद्रो हि बलात्मा. क्रियायां पशूनां विनियोग इति पशून् पुरस्कृत्य तानादौ क्रियाशक्त्या शुद्धान् कर्तुं वनमाविशत्. स्थानमपि पशव्यं पशूनां हितं, भगवता पूर्वं तथाकृतत्वात्. विहर्तुकाम इति तत्र विहारेच्छया प्रविष्टः, विहारे हि क्रिया पूर्णा भवति. रजसैव विहार इति स्थानस्य रजस उद्रेकमाह कुसुमाकरमिति, कुसुमानां रजोविकासानामाकरं स्थानभूतम्. वनमिति, वनलीला सात्त्विकीति सत्त्वप्रधानैव रजोलीला ॥२॥

SRI SUBODHINI: The first verse described the entry of our Lord into the Brindavan forest. Now, in this second verse, the 'special' nature of his entry is described. Our Lord, who is the consort of Goddess Lakshmi, with a view to enact His Divine Leelas along with Lakshmi* entered the forest playing His flute.

[*Shri Vittaleswara, in his Tippiani has explained that the mention of Lakshmi here refers to the Gopis of Brindavan.]

The purpose of playing the flute was to show, that, these Divine Leelas are fully in accordance with the Vedas. While explaining the glory of the flute of our Lord, it has been said that, both the Bliss of liberation from the cycle of births and deaths (MOKSHA) and the joys of Heaven (SWARGA), pale into insignificance in comparison to the Divine Bliss, in listening to the sweet sounds of our Lord's flute. The word 'VENU' is a combination

of three words viz. "VA", "E" and "ANU". "VA" means the bliss of the self (ATMAN) or MOKSHA; "E" means the joys of heaven through the enjoyment of material objects of a Divine nature and the word "ANU" means *that, both the bliss of self and heaven are considered petty and insignificant compared to the Divine Bliss of our Lord's flute!* Thus the Gopas, imbibing the bliss of the flute of our Lord, completely forgot the twin bliss of Moksha and heaven. Nay, even the souls, who had already attained the bliss of Moksha and the joys of heaven, now came running, to taste the bliss of our Lord's flute. Devotees of a spiritual and Divine nature, on listening to the playing of the flute, entered into a divine trance. In this way, our Lord enjoys the companionship of the Gopas of a Divine nature, by playing His flute. These Gopas, because of their Divine nature, sing the glory of our Lord at all times. With a view to ward off obstacles, the Lord has also taken Shri Balarāma along with Him because Balarama was very strong.

To enact His Divine Leela of grazing the cows, the Lord now, at the first instance, purified the cows by taking them in front of Him and making them enter the Brindavan forest. This forest was an ideal place for the grazing of the cows** as the Lord had made it so Holy even before.

[** The grass of Brindavan is without blemish - hence divine and holy. Thus Brindavan is considered, as an 'ideal' place for the cows, as coming into contact with the grass will purify the cows.]

Now the Lord entered the Brindavan forest with a view to enact His Divine Leelas. For enacting this, He needed the expression of Rajoguna - properties of dynamism and this forest was again an ideal place for this, as

it contained flowers, which would increase and enthuse the dynamic propensities in the Gopas, although the Lord will enact the Divine Leelas of a very harmonious nature, using the place and material, which aroused the dynamic nature of the Gopas. [Shri Vittaleswara in his Tippani says, "Just like the description about the aesthetic (Relish) nature of material objects and joys, in this, the completely Divine nature of the aesthetic (RASA) side of the various materials and places, to be used by our Lord for the enactment of His Divine Leelas is described."]

After entering the Brindavan forest, the Lord desired to enact His Divine Leelas with all the Divinely manifested Gopas and Gopis, who were residing near the forest and the Govardhan mountain.

पश्चाद् भगवांस्तत्र स्थिताभिः सर्वाभिरेव देवताभिरलौकिकीभिः सह रन्तुं मनः कृतवानित्याह तदिति.

तन्मञ्जुघोषालिमृगद्विजाकुलं महन्मनःप्रख्यपयःसरस्वता ।

वातेन जुष्टं शतपत्रगन्धिना निरीक्ष्य रन्तुं भगवान् मनो दधे ॥३॥

VERSE 3 Meaning: "The Brindavan forest buzzed with the sweet and the beautiful sounds of Bees, Deers and Birds. The soft wind, fragrant with the scent of lotus flowers embedded in the pure waters of the lakes, resembling the pure hearts of Mahātmās, made our Lord decide to enact His Divine Leelas."

श्रीसुबोधिनी : मञ्जुघोषो येषामलीनां मृगाणां द्विजानां च कुलैराकुलं दृष्ट्वा रन्तुं मनो दधे इतिसम्बन्धः. यत्र त्रिविधा अपि मञ्जुघोषास्तत्र भूदोषो नास्तीति ज्ञातव्यं; तृणपुष्पफलात्मकं च वनं भवति, तत्सम्बन्धिनश्चेत् निर्दुष्टास्तदा तृणादयोपि निर्दुष्टा एव. अत्राल्यादीनां मञ्जुघोषत्वस्यानुक्तिसिद्धत्वेपि यत् कथनं तेन लोकप्रसिद्धातिरिक्तो भगवत्स्वरूपनादानुभवानन्दजत्वलक्षणो मञ्जुत्वविशेषो यः स उच्यतेऽतो नानर्थक्यम्, अत एव मृगाणामप्युक्तिः,

अन्यथा रसोद्दीपकत्वं तेषां लोके न सिद्धमिति तदुक्तिरयुक्ता स्यात्. स्वस्थितिदेशे प्रियस्थितिज्ञापकत्वमपि मञ्जुत्वं तेषां ज्ञेयम्. किञ्च न केवलं दोषाभावस्तत्र किन्तु गुणपूर्णतापीत्याह महन्मनःप्रख्यपयःसरस्वता वातेन जुष्टमिति. अन्तरिक्षदैवत्या हि पशवोऽरण्यप्रतिष्ठाः, तत्र वायुरुभयाधिपतिर्गवामरण्यस्य च. स चेत् सर्वथादोषरहितो गुणवांश्च भवति तदैव लीला सङ्गच्छते, श्रमापनोदनार्थं च तस्यापेक्षा लोकसिद्धा. वृन्दावने सामान्यतः सर्वदोषनिवृत्तेरुक्तत्वाद् वायोरगन्तुकदोष एव परिहर्तव्यः. जलं पुष्पाणि च तत्सम्बन्धीनि शैत्यमान्धसौरभ्याणि च गुणाः, तथा सति वायुराधिदैविको भवति. महतां मनोवद् यत् सरः; सर्वदोषाभावपूर्वकगुणेषु निदर्शनं महतां मनः, ततोपि प्रकर्षेण ख्यातिर्यस्य, भगवल्लीलौपयिकत्वात्. एतादृशं पयस्तद्युक्तं सरो लयविक्षेपशून्यं शान्तं तरङ्गादिरहितम्, अनेन शैत्यमान्धे निरूपिते. सदादिपदेषु सत्स्वपि यन्महत्पददानं तेन सरस्स्वपि नाल्पत्वं महत्परिमाणवत्त्वमेतल्लीलामध्यपात्यतिरिक्ताज्ञातत्वं च ज्ञाप्यते. शतपत्राणि कमलानि कुशेशयानि पुष्पविशेषा वा, तेषां गन्धोस्यास्तीति सौरभ्यं निरूपितं, तेनापि चेत् सेवितं तदा भगवान् षड्गुणैः सह तत्र रमणार्थं प्रवृत्तः. भृङ्गादिषु त्रयो गुणा वाते च त्रयः, अतो वृन्दावनं षड्गुणैर्युक्तं; स्वसमाने च रमणं भवति ॥३॥

SRI SUBODHINI: Seeing the forest filled with the sweet sounds of Bees, Deers and the Birds and as these three types of sweet sounds having made the Brindavan forest pure and blemish-free, our Lord decided to enact His Divine Leelas. In the forest we usually see grass, flowers and fruits, which constitute the food of Deers, Bees and Birds respectively. As the Deers, Bees and Birds were blemish-free, the grass, flowers and the fruits also were blemish-free. By consuming the pure grass, flowers and fruits, the sound of these Deers, Bees and Birds also attained purity. The sound of the Bees naturally is sweet to hear. Then how come a special mention is made of it's sweetness? To remove this doubt, it is explained that the

sweetness of the sound of the Bees exhibited a special and different sweetness now, why? Because such extraordinary special sweetness of sound was made by the Bees, as they were intoxicated by the blissful experience of the sweet sound of our Lord's flute! This sweet sound was divinely aesthetic (i.e. full of Rasa) and hence the reference is made of, it's special nature.

Usually sweet sounds are made by the Bees and Birds only and not by the Deers. But here, sweetness of the sound made by the Deer is referred. This would definitely mean, that the sweetness in the sound of the Deer was divinely inspired, after listening to the blissful divine sound of our Lord's flute. Moreover the sounds of animals like the Deer do not cause the rise of aesthetic bliss (RASA OR RELISH). Hence it may sound inappropriate here to refer to the sweetness of the sound of the Deer. It is not so, because, the Deers made the sweet sounds to express their blissful joy that their Beloved Lord was also with them, residing at the same place!

The Brindavan forest was not only blemish-free but also was full of divine qualities. To prove this, reference is made to the purity of the waters in the lakes of Brindavan and it is compared to the generous and pure hearts of exalted souls (Mahātmās). The forest now had salubrious wind blowing over the pure waters of the lakes. Hence, it is full of Divine qualities. As space is considered as the presiding deity of the animals in the forest, wind and air are considered as the presiding deities of both the cows and of the forest. For the enactment of the Divine Leelas, of our Lord, it is necessary that the wind or air in the forest should also be pure and fully qualified, so that the air or wind can mitigate the tiredness of our Lord, during His Divine Leelas.

When one enters the blemish-free Brindavan forest, one gets rid of his blemish and defects. In the same manner, the wind or air, which blew across the forest, now become blemish-free and develops the qualities of coolness, mellowness and fragrance. Hence this wind or air is considered as divinely inspired! The mind of exalted souls, which is universally praised, is blemish-free and full of Divine qualities and such souls are referred to here as a comparison to show the blemish-free and fully qualified nature of everything and everyone in Brindavan. But the lakes of Brindavan, although compared to the nature of the minds of these exalted souls, exhibit a special Divine glory, as they become useful for the fulfillment of our Lord's Divine Leelas.

The lakes were also calm and peaceful and fully free of waves. It was also cool and steady. Reference is made to "exalted souls" and not to "good souls". This would mean that the lakes had become glorious and exalted and this factor was known only to those who were intimately connected with the Divine Leelas of our Lord.

The wind carried the fragrance of both the Lotus and other flowers, which bloom at dawn and dusk. The forest was filled with this sweet fragrance. Usually playing of games is done with one's peers only. Now in the Brindavan forest, the bees and the wind had developed three qualities each and the Lord decided to play with these six qualities exhibited in the Brindavan forest.

Is it possible for someone to conclude that our Lord, although Divine in nature, is now courting and obsessed with mere material objects? To mitigate this doubt, in the following verse, the real spiritual nature of the bees, the trees, the deers and of the Brindavan forest is explained.

It is futile to enact Divine Leelas at a place and with those inhabitants, if both the place and people are full of blemish and not qualified, displeasing to our Lord. But Brindavan forest was full of Divine qualities and blemish-free and this Divine nature was known only to our Lord, and the Lord made Shri Balarāma also privy to this sacred secret. Our Lord only knows fully about His real glory and, about the Divine nature of the Brindavan forest. He also knew the Divine nature of those inhabiting the Brindavan forest and hence showered His love on them. Hence, it is wrong to say that the Lord got attached to mere material objects. Now the Lord decided to enact His Divine Leelas in Brindavan and Shri Balarāma will remove any obstacles in the way of our Lord's Divine Leelas. Hence the Lord had made Shri Balarāma aware of His desire to enact the Divine Leelas and about the Holy and Divine nature of the Brindavan forest.

कदाचित् प्राकृतरतिं भगवान् करोतीति कस्यचिच्छङ्का स्यात् तत्परिहारार्थं वृक्षाणां भ्रमराणां मृगपक्षिणां भूमेश्च स्वरूपं वक्तव्यम्. वनं हि भूमिवृक्षात्मकं, तत्स्था अपि यदि दुष्टा भवेयुः स्वरूपतोपि तदापि वनं त्याज्यमिति दोषाभावो गुणाश्च वक्तव्याः. तान् भगवानेव जानाति बुध्यते च बलभद्र एव, अतोऽग्रे प्रत्यक्षतो लीलां कर्तुं तेषां स्वरूपं बलभद्रं बोधयति स तत्र तत्रेति.

स तत्र तत्रारुणपल्लवश्रिया-

फलप्रसूनोरुभरेण पादयोः।

स्पृशच्छिखान् वीक्ष्य वनस्पतीन्-

मुदा स्मयन्निवाहाग्रजमादिपूरुषः ॥४॥

VERSE 4 Meaning: "Our Lord, now spoke to His elder brother Shri Balarāma with an ineffable smile, caused by the joy of seeing the trees fully laden with fruits, flowers and resplendent with red buds whose branches were touching His Holy feet."

श्रीसुबोधिनी : यदि वनस्था न स्वभावं प्रकटयेयुस्तूष्णीं वा तिष्ठेयुस्तदा भगवांस्तेषां स्वरूपं न वदेत् किन्तु त एव नम्रा इत्याह स तत्र तत्र सर्वत्र वनेऽरुणपल्लवानां श्रियोपलक्षितान् फलप्रसूनयोरुरुभरेण स्वपादयोः स्पृशच्छिखान् वनस्पतीन् वीक्ष्येति. पल्लवा अङ्गुलिस्थानीयाः, तेन हस्ताभ्यां नमस्कारः सूच्यते. फलानि पुष्पाणि च निवेदयन्ति. साष्टाङ्गश्च नमस्कारः पादयोः शिखास्पर्शेन यथासम्भवं सूचितः. तानुद्धतान् (ताननुद्धतान्!) दृष्ट्वा भगवतो हर्षः. स्मयन्निवेति, मन्दहासो मुखप्रसादहेतुः, बलभद्रस्य तदज्ञानाद् विस्मयः, आश्चर्याभावादिवेति. बलभद्रोप्यावेशित्वेन बोधनीयः, अन्यथा देवताचिन्तनाभावे सा देवता नाविष्टा स्यात्. नन्वावेशापेक्षयावतारो मुख्य इति कथं बलभद्रपरत्वेन तेषां निरूपणमित्याशङ्क्याहाग्रजमिति, अग्रे स एवाविर्भूत इति. तर्हि बोधनमनुचितमिति चेत् तत्राहादिपूरुष इति, पुरुषोत्तमः ॥४॥

SRI SUBODHINI: Our Lord would not have told about the real Divine nature of the trees in Brindavan to Shri Balarāma, if the trees were to remain silent and not express their Divine nature. *Nay, the trees now exhibited their virtue of humility in the presence of our Lord.* How? The trees greeted our Lord, through folded hands in the form of the red buds acting as fingers. The trees prostrated to the Holy feet of our Lord, through this act of touching His feet, in all humility, through their top portion, fully laden with flowers and fruits. They also exhibited their true Divine nature, by offering at the feet of our Lord, their flowers and fruits - thus showing clearly, that they were not mere forest trees. Seeing this humility of the trees, our Lord became very pleased and an ineffable smile appeared on His face, showing that the Lord was indeed very pleased. Shri Balarāma was not, at this juncture, aware of the true Divine nature of the trees of Brindavan forest. Hence he was indeed surprised at the strange behaviour of the trees. Shri Balarāma represents

Vedas i.e. Divine wisdom itself. But even he did not know about the true Divine nature of the trees. No one else knew about this.

Now the Lord decided to bestow on Shri Balarāma, the knowledge about the true Divine nature of Brindavan and all the inhabitants there. Due to this, Shri Balarāma was able to appreciate and understand the Divine nature of the entire Brindavan.

The Lord, of course, was not surprised at the behaviour of the trees and hence, smilingly, He spoke to Shri Balarāma about the real nature of the trees.

When Shri Balarāma is the elder brother, does it look appropriate for the younger brother, our Lord, to bestow the true knowledge about the Divine nature of the trees? Hence, with a view to clear this doubt, *in this verse, our Lord has been referred to as the "Primordial Person" viz. the supreme personality of God and being such, our Lord, could bestow knowledge and give advise to everyone.*

The trees, being considered as Vaishnava devotees, at first the Lord describes their true Divine nature.

प्रथमं वनस्पतीनां वैष्णवत्वात् स्वरूपमाहाहो इति.

॥ श्रीभगवानुवाच ॥

अहो अमी देववरामरार्चितं पादाम्बुजं ते सुमनःफलार्हणम् ।
नमन्युपादाय शिखाभिरात्मनस्तमोपहत्यै तरुजन्म यत्कृतम् ॥५॥

VERSE 5 Meaning: "Our Lord said, "Oh, my beloved brother, behold!" with a view to destroy the seeds of Inertia, which has caused their birth as trees in Brindavan, the trees are now prostrating to your holy feet, bending their branches and worshipping you with fruits and flowers."

श्रीसुबोधिनी : अहो इत्याश्चर्ये, तेषामवान्तरभेददर्शनं स्मृत्वाश्चर्यमाह हे देववर! अमी वृक्षा अमरार्चितं ते पादाम्बुजं शिखाभिरनमन्तीति सम्बन्धः. प्रदर्शनेन तेषां चेतनत्वं सूचितमाधिदैविकत्वं च. यद्यप्येते देवास्तथापि भवान् देववरः. तरतमभावेपि देवानां देवभजनं न युक्तमित्या-शङ्क्याहामरार्चितमिति, अमरा ये मुख्यदेवास्तैरप्यर्चितम्. स हि सङ्कर्षणो देवकार्यसाधकोतो भूभारहरणार्थं प्रार्थितोतो यथा तेषां खेदं दूरीकरोष्ये(त्ये!)वं वनस्पतीनामपि तमो दूरीकर्तव्यं, दूरीकरणार्थं प्रवृत्तेः, अतो नमन्ति. तमोपहृत्या इति, येन तमसा तरुजन्म कृतं; सजातीयेनैव सजातीयनिराकरणं भवतीत्याधिदैविकतमोनियामकमेव नमस्यन्ति. अत एव भगवता स्वनमस्कारो नोक्तः. मूलभूतं च तमो, न कर्मणा ज्ञानेन च गच्छति किन्तु देवतयैव. तरुत्वदोषनिवृत्त्यर्थं त्वां ज्ञापयितुं तरुरूपेणैव नमस्कारं कुर्वन्ति दयासिद्ध्यर्थं च. गुणाधिकारोस्मै दत्त इति मर्यादार्थं तन्निराकरणाय निवेदनं, शिष्टं स्वयमेव करिष्यति. तदर्थं लीला क्रियत एव. यद्वा केनचिद् भगवत्स्थितिमज्ञात्वा तत्प्रशने कृते सुज्ञस्तं प्रत्याह- तस्य कदम्बस्य प्रियालस्य पनसस्य वा तले क्रीडतीति. तदा तदज्ञाननिवृत्तिः स्वस्माद् भवत्येतच्च तरुत्व एव सम्भवति नान्यथेति तादृक् तरुजन्म यत्कृतं, येन भवता कृतं, तमोपहत्यै उक्तरीत्या सर्वेषां तमोज्ञानं तदपहत्यर्थमित्यर्थः. आत्मपदस्य शिखाभिरित्यनेन तरुजन्मेत्यनेन वा सम्बन्धः. हरौ स्वतले क्रीडत्यन्यदेशीयतरुवन्न मौढ्यं किन्तु तत्सर्वपरिज्ञानमानन्दश्च भवतीत्यात्मनस्तमोपहृत्या इत्यत्रैव सम्बन्धः, अतस्तमुपकारं स्मृत्वा नमन्तीति वार्थः. यद्वा यद् यस्माद्धेतोरात्मन आत्मीयं, स्वीयत्वेन परिगृहीतमिति यावत्, तादृक् तरुजन्म कृतमर्थात् त्वयैवातो नमन्तीति सम्बन्धः. वृन्दावनभूमावुत्पत्तिमात्रेणैव हरिरात्मीयत्वं मनुत इति तथा. यत्रोत्पत्त्यादिरूपधर्माणामेतादृशत्वं तत्र धर्मिणां किं वाच्यमिति भावः. वक्ष्यति चाग्रे “न नः पुरो जनपदा” इत्यारभ्य “नित्यं वनौकस” इति “तस्मात् मच्छरणं गोष्ठमि”त्यादि. तमःपदं गुणत्रयोपलक्षकं, विशेषाकथनात् सम्बन्धमात्रेण सर्वेषां तथात्वायेति ज्ञेयं, “मन्त्रिकेतं तु निर्गुणमि”तिवाक्यात् ॥५॥

SRI SUBODHINI: The word Oh! Uttered by our Lord shows His wonder and marvel that these trees know

the sacred difference that existed between our Lord, Shri Balarāma and the Gopas. Hence the Lord says, "Oh scion of the Gods, these Divine trees are prostrating to your Divine Lotus feet through bending their branches". The Lord says, showing the trees to Shri Balarāma, that these trees were first, not just natural trees, but Divine ones, hence Godly; but Shri Balarāma was considered of a higher Divine order. "The trees are worshipping your feet, not only because you are respected by them, but you are Sankarshana himself, who will fulfill the prayers of the heavenly Gods for the liberation of the mother earth from the wicked and bad demons!" In this manner, Shri Balarāma will remove the ignorance of the trees just as he removed the suffering of the Gods. *"All your actions, Oh Balarāma, are indeed designed to remove the sufferings of everyone"*.

"The trees are born out of ignorance and you will now remove their ignorance, as they are prostrating to you." Shri Balarāma, being Sankarshana, could easily remove the ignorance of the trees, as he is the Lord and controller of spiritual ignorance and its removal. That is why the Lord did not tell that, the trees were prostrating to Himself. *The primordial spiritual ignorance, which is the cause of a soul attaining a body, cannot be removed through action, service or knowledge - it can be removed only by the Lord and controller of spiritual ignorance namely Shri Balarāma.* Our Lord says, "You are the Lord who will remove the spiritual ignorance. The trees are seeking protection according to proper custom, from you, for their redemption. Hence please show mercy on them."

All other actions, our Lord hints, will be done by Him only. The Lord had decided to enact His Divine

Leelas only to make everyone relis (RASA) and experience His Divine Bliss.

The Lord now gives three other important reasons, as to why the trees were prostrating to Shri Balarāma. (1) "Oh Shri Balarāma, you have created these Divine trees so that, they can remove the spiritual ignorance of others". How come? If someone were to enquire, in the forest, as to where exactly our Lord was present, then these trees, with love and enthusiasm guided these people, that our Lord was standing or playing under either a Kadamba, Priyala or a jack-fruit tree - thus ensuring the removal of their ignorance and getting the Divine vision of our Lord. Thus, their ignorance about the whereabouts of our Lord was removed only by these trees. "This power for removing such ignorance was bestowed on them by you only. hence they are prostrating to you." (2) The trees knew, with the grace of Shri Balarāma, who removed their spiritual ignorance, that the Lord was playing and enacting His Divine Leelas, standing under their shadow. The trees in Brindavan could develop this capacity, instead of being ignorant like the trees in the other places, due to the grace of Shri Balarāma. Hence they prostrated to him remembering his grace on them. (3) The trees thought that Shri Balarāma always regarded them as "His own" as they were created by Shri Balarāma - hence they prostrated to him.

There can be no doubt, that *our Lord regarded everything and everybody in Brindavan as His own*. He regarded the trees as representing the Holy Brindavan. In fact, the Lord will utter very significant words at a later stage such as *"I have no other city or country" and He always loved to live in the Brindavan forest*. The Brindavan *"is living fully surrendered to me"* - all these references

denoted that the Lord regarded everything and everybody in Brindavan as His own.

The word 'spiritual ignorance' used here denotes all the three qualities of ignorance (Tamas), dynamism (Rajas) and harmony (Satwa). Hence, no reference is made as to how Shri Balarāma caused the removal of ignorance of the trees. "The trees prayed to you, Oh Balarāma, for the removal of their ignorance as you can cause such redemption just by anyone coming into contact with you". Now the Lord says, "of course devotion to Me will redeem one to go beyond all the three qualities and not just destroy the three qualities of ignorance, dynamism and harmony".

Thus, our Lord, after describing the prayer of the trees, now begins to describe the prayer of the bees.

एवं वृक्षाणां विज्ञापनमुक्त्वा भ्रमराणां विज्ञापनमाहैतेलिन इति.

एतेलिनस्तव यशोखिललोकतीर्थं गायन्त-

आदिपुरुषानुपशं भजन्ते ।

प्रायो अमी मुनिगणा भवदीयमुख्या-

गूढं वनेपि न जहत्यनघात्मदैवम् ॥६॥

VERSE 6 Meaning: "Oh my beloved brother! Look at these bees who are offering their service to you by singing your glory, which is holy to the entire mankind! Hence these bees are considered as the sacred Sages and Seers. Oh sinless one! These bees, whose real divine self is yourself only, are unable to control their expression of joyful service to your glory, although you move in the forest completely hiding your exalted Divine nature.

श्रीसुबोधिनी : लोकप्रतीत्या यद्यप्येते झङ्कारमिव कुर्वन्ति तथापि वस्तुतस्ते यश एव गायन्ति. एतेपि तामसाः परं वृक्षापेक्षया किञ्चित्समीचीनाः—

ते तु फलपुष्पाढ्या इति सुमनांसि फलानि चार्हणरूपाणि पूजारूपाण्यग्रे
स्थापयित्वा कायिकं नमनं कृतवन्तः, एते तु राजसा इति फलाद्यभावाच्च
वाचनिकीमेव सेवां कुर्वन्ति. ते सङ्गे मुखामोदार्थमायान्तीति न मन्तव्यं यतो
यश एव गायन्तोनुपथं भजन्ति. प्रार्थना त्वेतेषां नापेक्ष्यते यतोऽखिललोकतीर्थं
यशो गायन्ति. सर्वेषामेव यत् शोधकं तदात्मानं शोधयत्येवेत्यविवादम्.
प्रभूणां गायका अपि सेवका भवन्ति. कदा वा कृपां करिष्यतीत्यनुपथं
भजनम्. नन्वेते भ्रमरा हीनाः कथं यशो ज्ञास्यन्तीत्याशङ्क्याह प्राय इति,
अमी सर्वे मुनिगणा एव भवदीयेषु भवत्सेवकेषु मुख्याः. ननु ब्रह्मविदो
भक्ताः कथं नीचयोनिं प्राप्तवन्त इत्याह गूढं वनेपि न
जहत्यनघात्मदैवमिति भवान् गूढस्तेपि गूढाः, यथा भवान् मनुष्यभावं प्राप्त
एवमेतेपि भ्रमरभावं, भवदीयमुख्यत्वादनुपथं भजनं, मुनिगणत्वाद् गानम्.
ननु किमित गूढं भजन्ते? प्रकटमेव देवान्तरं महादेवादिरूपं कथं न भजन्ति?
तत्राहानघात्मदैवमिति, अनघश्चासावात्मा दैवं च. निर्दोषो हि त्यक्तुं न
शक्यः, तत्राप्यात्मनः, तत्रापि दैवं, तामसा एव हि सेव्याः. तत्र महादेवादयः
स्वसम्बन्धिनोपि देवता अपि भूतगणावृता इति न सेवितुं शक्याः. ब्रह्मादयस्तु
स्वसम्बन्धिन एव न भवन्ति, अन्ये तामसा देवता एव न. अत एवानन्यगत्या
गूढमपि भजन्ते, वने वा गूढं यथा भवति तथा, अन्यथा भगवान् रोषं वा
कुर्यात्. अत एतेष्वप्यनुग्रहः कर्तव्य इति ॥६॥

SRI SUBODHINI: "Although the bees were ordinarily seen humming their usual sound, in reality, they were indeed singing your glory. Although of a higher category than the trees, the bees continue to have spiritual ignorance. The trees worship you with their body, through their fruits and flowers. But the bees, being of a dynamic nature, are worshipping you through their words, as they are unable to offer you both fruits and flowers".

"The bees came along with you, not only to sing your glory, but also to enjoy the fragrance of your Lotus like face. The bees have no other desire from you, as they have become fully satisfied with your Divine Bliss, arising

out of singing your glory, which is holy and makes everything and everybody sacred. When your glory itself can purify all, how can the singing of your glory not purify anyone?" *The one who sings the glory of our Lord is deemed as the true servant of the Lord. Without getting anxious as to when the Lord will bestow His Grace, true devotees travel the spiritual path always singing His glory.*

How come the bees born of lower category of life, are aware of your glory? By way of removing this doubt, the Lord says that the bees were the spiritual sages and seers, in eternal service of Shri Balarāma.

How come these bees were born in the lower category of lives, if they were sages and seers who had the knowledge of Brahman and were also full of devotion? To remove this doubt, the Lord says that, both Shri Balarama and the bees had hidden dexterously, by their Divine nature of being Sankarshana and the devoted sages respectively, and took to the forms now, for participation in these Divine Leelas. "The sages are your near and dear valuable servants and hence they kept your company always and sang your glory wherever you went as an act of loving service and immersed themselves in great Bliss and joy."

A doubt may arise as to why Shri Balarāma is worshipped when he is in a human form? Removing this doubt, the Lord says that Shri Balarāma was always blemish-free, although in a human form and he represents the Divine self of these sages. *A blemish-free Divine soul is always loved. In fact in reality Shri Balarāma is their Divine self only. Hence the sages who had taken the form of the bees, would not give up your holy and sacred company.*"

The bees are considered ignorant and usually they are supposed to worship other Gods like Lord Siva. But this became impossible as Lord Siva was surrounded by Demons. The bees also would not worship any other God such as Lord Brahma and others, although these gods were not spiritually ignorant, because the bees had no relationship with them. Hence, having no other recourse, the bees came to serve Shri Balarāma, although he had dexterously hidden his Divine form.

The word 'secret' has been used with a special purpose viz. that the sages didn't want anyone else to know about their serving Shri Balarāma. They did not want to displease our Lord by exhibiting their worship openly - "hence they worshipped and served you secretly. Hence they deserve your grace."

The prayers of the deers and birds are described in the following verse.

मृगपक्षिणां विज्ञापनामाह नृत्यन्तीति.
 नृत्यन्त्यमी शिखिन ईड्य मुदा हरिण्यः ।
 कुर्वन्ति गोप्य इव ते प्रियमीक्षणेन ॥
 सूक्तैश्च कोकिलगणा गृहमागताय ।
 धन्या वनौकस इयान् हि सतां निसर्गः ॥७॥

VERSE 7 Meaning: "Oh glorious brother, the peacocks are dancing very near to you, the she-deers are expressing their love to you, with their eyes full of joy, like the Gopis; the cuckoos are serving you with their sweet sound. In this way, the inhabitants of the forest are indeed very fortunate that they are offering to you, who has visited their home, whatever they have with them in entirety, in the same way as noble and exalted souls will render service."

श्रीसुबोधिनी : हे ईड्य, अमी शिखिनस्त्वामागतं ज्ञात्वा नृत्यन्ति, ईड्येति सम्बोधनादन्ये गायन्ति स्वयं नृत्यन्ति. शिखिनां नृत्यमेव प्रशस्तम् आगमने यो नृत्यति स महान् भक्तः, आगमनमेव तस्याभीष्टं, यतो हरिण्योपि त ईक्षणेन प्रियं कुर्वन्ति. कथञ्चित् प्रीतिरुत्पादनीया, ता अपि मुदा भवन्तं पश्यन्ति स्वस्य च चक्षूषि भवते प्रदर्शयन्त्यो गोपिकादिस्मारकत्वेन सुखं जनयन्ति. गोप्य इवेति, गोप्यो यथा स्वरूपतः सुखजनिका एवं तत्स्मारिका अपि, नाट्यकाव्येषु तथानिरूपणात्. कोकिलगणास्तु सूक्तैः स्तोत्ररूपैः प्रियं कुर्वन्ति, तासां शब्देन च महानानन्दो भवति. एते दनस्था गृहस्था इव धन्याः, यत इयानेव सतां निसर्गः स्वभावः -

SRI SUBODHINI: "Oh praise-worthy brother! On seeing your visit, the peacocks are dancing. When your praises are sung these peacocks listen to your glory, dance with mirth and ecstasy". He is a great devotee who dances with joy with the advent of the Lord. The devotee is fully satisfied with the visit of his Lord and the she-deers now express through their eyes, their love to you. They are determined to please you by any method or way possible for them. In fact, the she-deers see you with such loving eyes that will make you remember instantly the love of the Gopis to you, also creating the same Bliss and joy, which the Gopis gave to you. Through their Divine nature, the Gopis gave limitless joy and now the same joy and Bliss is being given by the loving eyes of the deers just by making you remember the Gopis.

The cuckoos are well known, as described in the science of dancing and literature, to generate joy through their sweet sounds and everyone gets very happy through listening to them. Thus by offering, everything they have, the inhabitants of the Brindavan forest became fortunate and praiseworthy, like the holy and noble householders.

आगते परमस्तोषः प्रियार्थस्योपनायनम् ।

वाक्यैः स्तुतिश्च परमा महत्येतावदेव हि ॥७॥

तृणानि भूमिरुदकं सामान्ये गृहमागते॥

अत आहेयानेव सतां निसर्ग इति ॥७॥

KĀRIKA 1 and 1½ Meaning: "When noble and great souls visit your home, at first, we should express great joy and cheerfulness in welcoming them. Then we should offer them, whatever he likes to have and we should praise his glory through sweet and appropriate words. Even if an ordinary person visits your home, it is the duty of a householder to offer him a seat, water and do whatever service is possible, with respect."

In this eighth verse, the Brindavan forest and all other materials are praised.

वृन्दावनभूम्यादीन् स्तौति धन्येति.

धन्येयमद्य धरणी तृणवीरुधस्त्वत्पादस्पृशो-

द्रुमलताः करजाभिमृष्टाः ।

नद्योद्रयः खगमृगाः सदयावलोकैर्गोप्योन्तरेण-

भुजयोरपि यत्स्पृहा श्रीः ॥८॥

VERSE 8 Meaning: "Today, Oh Lord, this earth, grass and the creepers on the ground and those who have climbed up upon the trees, have all become sacred and fortunate by coming into contact with Your holy feet. By touching Your holy nails, both the rivers and mountains have become fortunate. Both the trees and all types of animals have become holy and fortunate through Your eyes of grace and compassion. The Gopis have become fortunate and lucky by embracing You, Oh Lord, which, Lakshmi, the consort of Vishnu is always eagerly looking forward to!"

श्रीसुबोधिनी : इयं धरणी भूमिर्धन्या, तव पादस्पर्शात्, तृणवीरुद्योपि धन्याः. त्वत्पादस्पृशो द्रुमलता अपि धन्याः. करजैर्नखैरभिमृष्टा नद्योद्वयः खगा मृगाश्च धन्याः. दयासहितावलोकनैर्गोप्योपि धन्यास्तव भुजयोरन्तरेण कृत्वा तत्रालिङ्गनं प्राप्य. ननु कथमस्य दुर्लभत्वम्? तत्राह यस्मृहा श्रीरिति. भूम्यादीनां विज्ञापनं न किञ्चित् कर्तव्यं यतस्त्वया यथाकथञ्चित् सर्व एव तत्तत्प्रकारेण प्रीणिताः. आवेशिनः सर्वभावेन निरूपणे आवेशाधिकरणीभूतः सम्यग् भावयति, ततः शीघ्रमेवाविष्टा सा देवता भवति. अन्यथोभयेषामप्यनिष्टं स्यात् वृन्दावनस्थानां सङ्कर्षणस्य च भजनेऽभजनेपि— देवतान्तरभजनेन तेषां नाशो भगवद्भोग्यानां स्वीकारेणेतरेण च भजने तु सर्वदैवाभजनेऽतिक्रमः स्यादन्यस्य च क्रोधः. अतो नित्यस्वावेशसिद्ध्यर्थं बलभद्रस्य प्रबोधनम् ॥८॥

SRI SUBODHINI: The earth of Brindavan forest, grass, creepers on the ground, creepers on the trees have all become sacred and holy by the touch of Your holy feet. You made, through a touch of Your nails, both rivers and mountains both holy and fortunate. Like that, the birds and animals became fortunate through Your loving gaze. Through Your loving eyes and embrace, which is rarely given, You made the Gopis also fortunate.

Why is it that "the Lord's embrace is considered as rare?" This embrace is considered rare, as it is rarely given i.e. Lakshmi, the Divine consort of Shri Vishnu, is waiting for a long time and praying for this "embrace" and yet she didn't get this boon.

The Brindavan earth and others never prayed to You for anything - yet you have made them happy in one way or another!

Usually by meditating on a particular form of God, it is natural that quickly the same form of God gets established in oneself. But if this doesn't happen i.e. if

there is no meditation on a particular form of God and neither there is the entry of such a form of God in oneself, then it is presumed, that the efforts are wasted. Here reference is made to both the animals of Brindavan and to Shri Balarāma. If the animals, birds etc. in Brindavan had worshipped Shri Balarāma only as Sankarshana, instead of being blessed by our Lord Krishna, then there was every possibility of their destruction. In fact even Lord Sankarshana would face the same fate as he had accepted the offering which weren't his due -as they belonged rightfully to our Lord. Hence the grace of the Lord enabled Shri Balarāma to become praise worthy.

Conversely, if these inhabitants of the Brindavan did not do any service, then this inaction, will also result in insulting Shri Balarāma, who was considered the most superior of all the Gods. This may also make Shri Balarāma angry. Hence to avoid all this, our Lord blesses Shri Balarāma with the knowledge of his own Divine presence and enables him to understand His Divine Leelas in the right perspective.

In this way, after establishing the real Divine nature of Brindavan, our Lord made Shri Balarāma understand and appreciate the Divine nature of all the inhabitants of the forest (like trees, animals, bees etc.). He also made Shri Balarāma aware of His Divine presence in him. Now in the following 10 verses, the Lord's sports and games, as He enacted in Brindavan are described.

एवं वृन्दावनस्वरूपं निरूप्यात्रत्यानां च स्वरूपमर्थाद् बलभद्रबोधनं च
कृत्वा तादृशे वृन्दावने भगवान् क्रीडां कृतवानित्याहैवमिति दशभिः.

॥ श्रीशुक उवाच ॥

एवं वृन्दावने श्रीमान् कृष्णः प्रीतमनाः पशून्।
रेमे सञ्चारयन्नद्रेः सरिद्रोधस्सु सानुगः ॥९॥

VERSE 9 Meaning: "Shri Sukadeva said, "Our Lord who was very pleased and cheerful, now began to play games with cowherd boys, while grazing the cows on the banks of the river situated near the mountains of the glorious Brindavan forest."

श्रीसुबोधिनी : पौगण्डवयसः पुरुषार्थचतुष्टयसाधककालरूपत्वादादौ पुरुषार्थचतुष्टयप्रतिपादनं क्रमेण, ततो दशरसोद्भावेन क्रीडा, परमातन्दस्य दशधा रसो लोकेऽनुभूयत इति ब्रह्मानन्दापेक्षया भजनानन्दस्योत्तमत्व-प्रतिपादनार्थम्. तथा प्रथमं धर्ममाविष्कुर्वन् रतिं कृतवानित्याहैवरूपे वृन्दावने कृष्णः पशून् सञ्चारयन् रेम इति सम्बन्धः. वृन्दावनगुणनिरूपणार्थमेव वचनानामुपयोगादेवमित्यनेनैव सम्बध्यते, अतो निरूप्योक्तव्यादिक्रिया नाध्याहर्तव्या, शाब्दी च सङ्गतिरेवमित्यत्रैव योजनीया. यत्र रन्तुं मनो दधे यत्र चोवाच रेमेत्यानि च कृतवानिति महावाक्ये सर्वेषां सम्बन्धः. यदा पुनस्तत्तदभिमानिदेवताभिः सह रतिं कर्तुमारम्भं कृतवांस्तदा लक्ष्मीः स्वत एव समागतातो रमणमनुक्तसिद्धमेवेत्यनुभावा उद्दीपनविभावा व्यभिचारिणश्च निरूप्यन्ते. आलम्बनं तु लक्ष्मीरेव. नायकोत्कर्षमाह कृष्ण इति, सदानन्दो हि पुरुषोत्तमो. मनश्च करणं, तस्यापि दोषनिवृत्तिपूर्वकं गुणा वक्तव्याः. तदाह प्रीतमना इति— प्रीतं निर्दुष्टं सन्तुष्टं मनो यस्य. पशून् सञ्चारयन्निति धर्मः. सम्यक् चारणं देशविशेषे गह्वरादिवने वक्तव्ये स्वरमणं बाध्येतेत्युभयोरुपयोगार्थं देशविशेषान् निर्दिशत्यद्रेः सरिद्रोधस्त्विति— पर्वतसम्बन्धिन्यो याः सरितस्तासां रोधस्सु कूलेषु तत्र हि हरिततृणानि भवन्ति प्ररूढानि च. पर्वते स्थित्वाधस्तात् स्थित्वा वा तासामन्यत्र गमनशङ्काभावाच्चारयन्नेव रमणं सम्भवति, अत एव सम्यक् चारणम्. धर्मरतौ रक्षायां स्वाभिनिवेशे धर्मरमणयोर्हीनता स्यादिति तद्व्यावृत्त्यर्थमाह सानुग इति— अनु पश्चाद्गच्छन्तीत्यनुगाः सेवकास्तैः सहितः ॥९॥

SRI SUBODHINI: From 6 to 9 years a person passes through 'Pauganda' stage of 4 years. These 4 years are considered to fulfill the four main goals of human life viz. righteousness, wealth, desire fulfillment and the liberation

from the cycle of births and deaths. Hence in right order, all the four goals of human life are described.

To show that the Bliss of service to our Lord is greater than the Bliss of Brahmic realization, and with a view to show that in 10 different ways the Lord's 10 different Divine aesthetic Bliss and joy can be experienced, our Lord now enacts His Divine Leela expressing his 10 different 'Rasa' or relish - aesthetic Bliss. In this 9th verse, the first goal of a human being viz. cultivation and practice of Dharma (righteousness) is enacted by the Lord by doing the duty as Vaishya (by grazing the cows) and began to play His Divine Leelas along with performance of duties according to His Swadharma or one's vocational duties.

In the above manner, our Lord began to enact His Divine Leelas in Brindavan, while grazing the cows. This Divine Leela is described from verses 9 to 16. In these 10 verses a full description of the four goals of human life and ten 'Rasa' or "Aesthetic Relish" of our Lord is made and in the 16th verse this description is concluded.

When our Lord began to enact His Divine Leelas along with different Divine entities in Brindavan then Shri Lakshmi came to Brindavan by herself. Although there is no specific mention of playing of Divine Leelas with Shri Lakshmi, we should assume that the Lord did play His Divine Leelas with Shri Lakshmi. Hence reference is made here for the rise of 'Anubhav', "Uddivan Vibhav" and "Vaibhichari Bhava" Shri Lakshmi represented the 'Alambhan Bhava' (attitude of dependence).

To describe the supreme nature of our Lord who is the hero of this description, the word "Krishna" is used.

In this name the word "Krush" means "TRUTH" and the word "Na" means "BLISS". Shri Krishna is the highest truth and bliss and also the supreme Lord of the Universe.

The cause and instrument for any play is one's mind. To show that there was no blemish in the Lord's mind, nay, the mind was full of auspicious qualities, the word "cheerful and pleased mind" has been referred to. The Lord's mind was full of joy and blemish-free. To fulfill His duty of grazing the cows and also to enact His Divine Leelas, the Lord thought it right to choose the banks of the river Yamuna, situated near the mountains. The Lord thought that in this place, full of green grass, the cows would become happy. Moreover He could also enact His Divine Leelas, in such a nice place, without the constant concern of having to look after the cows, as He was accompanied by several cowherd friends, who will definitely look after the task of grazing the cows. Thus the Lord knew that He could perform the tasks very well.

In the 9th verse our Lord showed the performance of his duty of grazing the cows. Now in the following 10th verse the Lord will enact His Divine Leela to exhibit the second goal of human life viz. wealth or material objects.

एवं धर्मोद्भावेन क्रीडामुक्तवार्थोद्भावेनापि क्रीडामाह क्वचिदिति.

क्वचिद् गायति गायत्सु मदान्धालिष्वनुव्रतैः ।

उपगीयमानचरितः सखिसङ्कर्षणान्वितः ॥१०॥

VERSE 10 Meaning: "Our Lord, whose, glorious exploits, the devotees were singing, who is accompanied by Shri Balarāma (Sankarshana) and his friends, now began to sing Himself, on hearing the singing of the intoxicated and inspired bees."

श्रीसुबोधिनी : मदान्धालिषु गायत्सु क्वचिद् भगवानपि गायति,

अनुव्रतैर्निजभक्तैरुपगीयमानचरितश्च सखिसङ्कर्षणाभ्यां चान्वितः. "यदा खलु वै पुरुषः श्रियमश्नुते वीणास्मै वाद्यत" इति श्रुतेर्वीणानुरणनस्थानीया भ्रमरा भवन्ति. अर्थभोगेनैव गीतमपि गायति, अन्यथा तद्रसोद्रेको न ज्ञापितः स्यात्. सर्वतश्च स एव स्तूयमानोपि भवति परिकरयुक्तश्च. परिकरो द्विविध इति सखिसङ्कर्षणौ निरूपितौ स्वसम्बन्धिनः कुलसम्बन्धिनश्चेति. "बन्धुभिर्या न भुज्यत" इत्यर्थे तेषां सहभाव आवश्यकः. समीपे गानं स्तोत्रं वार्थभोग एव; मुनीनां भ्रमरत्वनिरूपणात् समीपे धाष्ट्याद् गानं न भविष्यतीति मदान्धता निरूपिता. मदोऽत्र भगवत्सान्निध्यानन्दो भक्तिरसोन्मादो वा, वृन्दावने पुष्पेषु मकरन्दश्चरणसमर्पितेषु भक्तिरूप एवेति. अनु व्रतं येषामिति तेषामिति स्वसाम्यकरणम्. सर्वे सखायः सङ्कर्षणश्च सम्यगन्वयस्तेषामप्यर्थभोगः सम्यक् सम्पाद्यत इति. एवं वृन्दावने श्रीमान् कृष्णः प्रीतमना इति पञ्चपदानि सर्वत्रानुवर्तन्ते ॥१०॥

SRI SUBODHINI: The Lord, sometimes sang Himself on hearing the singing of the intoxicated bees. He was accompanied by His friends and Shri Sankarshana (Shri Balarāma).

The Vedas say that, "when the Lord enjoyed the company of Shri Lakshmi, the divine instrument of Veena played by itself." Now our Lord when He began to enjoy Shri Lakshmi (in the form of sweetmeats given to Him by mother Yashoda and the fruits of Brindavan forest), the bees began to sing, acting the part of the Veena! The Lord also sang with a view to bring special effect to the aesthetic relish in the singing. "Thus, everywhere, in all the four quarters, Oh Lord! accompanied by Your friends, Your praises are being sung by the devotees and the bees."

Our Lord was accompanied by friends of two categories viz. those who belonged to Him and those who belonged to His family. Our Lord kept the companionship

of these two types of friends, when He was enjoying Shri Lakshmi in Brindavan, in order to fulfill the spiritual injunction that wealth should be enjoyed by sharing it with relatives and friends. Otherwise such wealth is not considered as true wealth at all.

Singing near to Him or praising our Lord is also considered as enjoyment of wealth. The bees are described as the sages of Brindavan and even so, how come they had the audacity to sing before our Lord? To clear this doubt, the bees are described as intoxicated or inspired. This intoxication in the bees was not due to their ego but it was caused by the bliss and joy of being very near to our Lord. Moreover this intoxication was also caused by their sipping the honey of devotion nurtured by the flowers of the Brindavan forest, which were offered at the Lotus feet of our Lord. Hence the bees did not suffer from the blemish of audacity.

Our Lord bestowed the enjoyment of bliss and joy on both His devotees and Shri Sankarshana as He considered them as His own and He liked them in all respects.

In the following verse, the Lord is describing the third goal of human life viz. Desire or Kāma.

एवमर्थलीलामुक्त्वा कामलीलामाह क्वचिच्चेति.

क्वचिच्च कलहं सानामनुकूजति कूजतिम् ।

अभिनृत्यति नृत्यन्तं बर्हिणं हासयन् क्वचित् ॥११॥

VERSE 11 Meaning: "Our Lord with a cheerful and pleased mind having Shri Lakshmi, his consort with Him, sang sometimes like the swans, sometimes danced, in such an exemplary and beautiful way, that the peacocks became a laughing stock, unable to dance like our Lord.

श्रीसुबोधिनी : कलहंसानां कूजितमनुकूजति, कामे हि द्वयं कर्तव्यं—
 कूजितं रसोद्गमनार्थं बन्धाश्च रसार्थम्. तत्र मयूरस्य मयूर्या सह सम्बद्धस्यैव
 मत्तस्य गात्रविक्षेपे सर्वतो रस एकीभूय नेत्राभ्यां निर्गतो मयूर्या मुखे प्रविशत्यूर्ध्वं
 च रेतो निर्गच्छति ज्ञानद्वारा च. अन्ये सर्वे कामे प्राकृता एव रसाः, अत एव
 विचित्रं तत्र कार्यमुत्पद्यते. शब्दो हि मनःपूर्वक इति रसारसयोर्भेदकस्य
 हंसस्य मानसैकशरणस्य तादृशं भवति कूजितम्, अत एव सर्वविलक्षणत्वं
 हंसे वक्तुं कलहंस उक्तः, स हि कलानां हंसः, बहूनामेकविधप्रतिपादकत्वे
 तदर्थनिष्णातत्वं भवति. भगवांस्तु सर्वेषामेव कूजितं रसावान्तरभेदा-
 विर्भावार्थमनुकूजति. अभितश्च नृत्यन्तं बर्हिणं नृत्यति यदि मयूरो मयूर्या
 सह रसेन नृत्यति, अन्यथा पेघादिदर्शनेन स्वभावतो वा यदि नृत्यति, तदापि
 भगवान् नृत्यति रसाभासभावाभासनिरूपणार्थं अन्यथा रसः पुष्टो न भवेत्.
 तदाह हासयन् क्वचिदिति, कदाचिद् बर्हिणं हासयन् नृत्यति— बाला
 बर्हिणं हसन्ति नायं सम्यक् नृत्यतीति. सर्वदैवमिति निषेधार्थमाह पुनः
 क्वचिदिति ॥११॥

SRI SUBODHINI: The Lord sang like the swan. In the expression of desire there are two factors viz. to express desire through words and to embrace the desired one as an act of exhibiting relish.

When the she-peacock comes near a male-peacock, the male peacock gets the desire and expands his feathers. Due to this, the concentrated desire, of his entire body gets out through his eyes and the she-peacock drinks this through her mouth. This type of energy is considered as divine as it emanates through the eyes, which are considered as a seat of knowledge. Any other ordinary energy is considered as physical and material.

As these peacocks had divine energy in them, all of their actions with reference to birth of a child assume a divine hue. The origin of sound is the mind, through thought and it takes the form of word. The swan which

sports and lives only in Mansarovar, and which is able to split milk from water (i.e. essence from non-essence) exhibits a sound, which also is divine. To differentiate the swans from others they are being described as "swans with qualities". The Lord now sang with swans to express in one single song, all the different aspects of the entire aesthetic relish (Rasa) essence, which is divine in character.

Our Lord also danced in almost every way as the peacocks danced. Unusually the peacock danced either to express their desire or after seeing the clouds. But our Lord danced to express the aesthetic divine relish and divine emotion (Bhāva). Our Lord did this only to bless the relish - essence of the peacocks. Occasionally the Lord also danced in such a superb way that, the cowherds began to laugh at the inability of the peacocks to dance like our Lord! Of course these occasions were very rare.

The Divine Leela pertaining to the "Moksha" or liberation from the cycle of births and deaths is described in verse no.12.

मोक्षलीलामाह मेघगम्भीरयेति.

मेघगम्भीरया वाचा नामभिर्दूरगान् पशून् ।

क्वचिदाह्वयति प्रीत्या गोगोपालमनोज्ञया ॥१२॥

VERSE 12 Meaning: "Our Lord now called the cows lovingly by each of their names, as they had gone far away from Him with a thundering voice, which enchanted the hearts of the cows and the cowherds of Brindavan.

श्रीसुबोधिनी : वाचा दूरगान् पशून् नामभिर्भगवान् क्वचिदाह्वयतीति सम्बन्धः. भगवत्सायुज्यं मुक्तिश्च भगवद्भक्तैव भवति, सर्वशास्त्रनिरूपितानां साधनानां भगवति तत्तद्धर्मसम्बन्धजनकानां ततः प्रतिफलितानां भगवत्कृतानामेव

साधकत्वमिति सिद्धान्तः, "यदनुस्मर्यते काले स्वबुद्ध्या भद्ररन्ध्रं येनोपशान्तिर्भूतानामि"त्यत्र विशेषतो निरूपणात्. अतो भगवन्नामस्मरणं कीर्तनं च भगवता नामग्रहणार्थम्. तदपि ग्रहणं सर्वेषां तापनिवर्तकरूपेण, तदपि कृपयावसरे, यदा ते दूरं गता भवन्ति. यथा ते साक्षात्कृतस्य भगवतो नाम न गृह्णन्ति तथा भगवानपि दूरगानेवाह्वयति. पशवः सर्वथा गत्यन्तररहिताः स्वतो बुद्धिरहिताश्च. तदपि नामग्रहणं प्रीत्यैव, अन्यथान्यस्य विषयनिवारकत्वं न सम्भवति, प्रत्यक्षापेक्षया शब्दस्य दुर्बलत्वात्. सापि चेद् वाण्यलौकिकी न भवेत् तदाऽलौकिकं फलं न प्रयच्छेदिति ज्ञापयितुं गोगोपालमनोज्ञयेत्युक्तं, गवां गोपालानां च मनोज्ञा भवति साक्षाद्वाणी. गोपाला गुरव इव, गावोऽधिकारिण्य इव, उभयेषां मनोज्ञता पूर्वं ततः फलानुभवात्. इमामेव हि लीलां भगवान् मुक्तौ करोति. केवलवाचा समाह्वाने स्वाधिकारो न भात इति न निवर्तेतातो भिन्नभिन्नाधिकारिनिरूपणार्थं नामभिरिति बहुवचनं तदवान्तरसाधनपरिग्रहार्थं च. प्रथमत एव पशवस्ततोपि दूरगास्ते चेद् भगवता स्वतो न मुच्यन्तेऽमुक्ता एव तिष्ठन्ति ॥१२॥

SRI SUBODHINI: Sometimes the Lord lovingly called every cow who had gone far, by their individual names. Nearness to God and liberation from sorrow can be bestowed only by our Lord. The spiritual practice of listening to the glory of our Lord and other practices, which have been described in the scriptures, enable one to get related to God. Thus when the devotee gets related to our Lord, then it is said in the scriptures that our Lord observes the same scriptural practices so that the ending of the sorrow of the devotees is ensured.

In the prayers done by the Prachetas, they say, "Our beloved Lord, who dispels through Your grace all our inauspiciousness, You always remember Your devotees at the appropriate time in Your mind, as You are lovingly compassionate to those who are in distress and call upon You, and ensure that they attain peace and welfare".

Hence, the devotees, when they remember and sing the glory of our Lord's Holy names, this devotion and love of the devotees makes our Lord remember our love and sorrow and the Lord also calls and permits the devotees to enjoy His nearness and companionship.

When the cows had gone far away, our Lord, out of compassion to them, called them by their individual names, in such a sweet voice, which will remove their sorrow. The Lord called the cows who had gone far away, as they had no other way or knowledge to be drawn by our Lord towards Himself for the removal of their sorrow. *We should also remember here that the Lord does not call those by their names who had attained self-realization as these also do not take the name of our Lord or call Him with love.*

Our Lord called the cows with so much love that just by hearing the Lord's sweet voice the cows' sorrow and attachments ended fully. Usually worldly attachments and desires are very strong to resist, as they are seen as near and dear, and the sweet sound of calling the names, usually is not very effective in removing all worldly attachments. But here, our Lord's voice was so full of loving concern and grace, that the cows were able to give up their worldly attachments completely.

The Lord uttered the names of the cows with abiding love and in a divine manner that listening to our Lord calling them, ended their sorrow and made the Gopas, Gopis and the cows brim with joy and bliss. Only the divine word of the Lord can make the minds of cows and cowherds, fill up with sweetness and bliss as the cowherds here represented a "teacher or guru" and the cows represented a "student or a soul".

At the first instance, the sweet word of our Lord, made the minds of cows and cowherds filled up with cheerfulness and bliss - a state, which is necessary to fully experience the spiritual joy. *Our Lord enacts this Divine Leela of making the mind, free from sorrow, hence cheerful, and also make the mind full of bliss and joy, only for those, whom He desires to bless with Moksha or ending of all sorrow.*

The Lord, by calling the cows by their individual names, ensured that each and every cow responded to His call, as in the absence of calling out by individual names, the cows may not respond to His call and come to Him. The Lord also thought that calling the cows through their individual names was appreciated, as each of the cow differed in their stage of spiritual evolution and capacity and He wanted to bestow His grace on each one of them in an appropriate manner.

The cows, devoid of spiritual knowledge, considered themselves as a separate soul and had also gone far away from our Lord. Hence these cows could never end their spiritual ignorance and sorrow but for the grace of the Lord, who is full of compassion, redeemer of the fallen and who willingly lifts His devotees towards Himself.

Thus describing the Divine Leela pertaining to the four goals of human life, the description of 10 aesthetic - relish Leelas of our Lord will be made. In the 13th verse, 6 aesthetic - relish (Rasa) sports will be described.

एवं पुरुषार्थचतुष्टयलीलामुपपाद्य दशरसप्रकारेण भगवतो लीलां वदन् प्रथमं षड्रसलीलामाह चकोरेति.

चकोरक्रौञ्चचक्राह्वभारद्वाजांश्च बर्हिणः ।

अनुरीति स्म सत्त्वानां भीतवद् व्याघ्रसिंहयोः ॥१३॥

VERSE 13 Meaning: "The Lord now began to sing sounds like the Chakora, Krauncha and Bhāradvaj birds and also like peacocks. He also made sounds like those animals who were afraid of Tigers and Lions."

श्रीसुबोधिनी : चकोरा हि चन्द्रकिरणभोक्तारोऽलौकिकभोगाः, न ह्यन्येन चन्द्रकिरणा भूमौ स्थिता भोक्तुं शक्यन्ते. त एव परं भोक्तारः सूर्यकिरणा इव, अन्यथा ततः शैत्यादिकं न स्यात्. तथैव सर्वे पुरुषाः स्त्रीभिर्भुज्यन्ते तद्वास्यं चानुभवन्ति, तथैव लोकप्रतीतिः. तद्वदयं भगवान् न रसानुभवं करोतीति ज्ञापयितुं शृङ्गाररसे चकोरवद् भगवतो वागव्यापारो निरूप्यते; क्रौञ्चो वीरे, चक्रवाकः करुणायां, स हि वियुक्तश्रृङ्गपद आवर्तनेन मारणमभिप्रेतमिति तेनाह आह्वानं यस्येति तस्यावश्यं करुणा युक्तैव. भारद्वाजोद्भूते, क्रमस्य नियामकत्वाद्. भारद्वाज इत्याख्या यस्य, स हि द्विजन्मा, तन्नामसम्बन्धख्यापनमद्भुतरसेऽनुगुणं भवति. बर्ही हास्ये, तस्य तथात्वं पूर्वमेव निरूपितम्. एते पञ्चविधा नात्यन्तं विरुद्ध इत्येकीकृत्य निरूपिताः. भयानकरसस्तु सर्वोपमर्दकइति पृथङ् निरूपयति— सत्त्वानां मध्ये व्याघ्रसिंहयोर्भीतवच्चानुरौतीति. एवं रसाविर्भावे प्रमाणं प्रसिद्धमिति स्मेत्याह. भयं द्विविधं— स्वरूपनाशादभिमानादिधर्मनाशाद् वा. तत्र स्वरूपे व्याघ्रोऽभिमानादिधर्मे सिंहः. बहुप्रकारं च भयं, प्रतीकारासमर्थानां सम्भावनायामप्यन्यथा अन्येषां चान्यथेति. तत्र सत्त्वानि शशादीनि प्रतीकारसम्भावनारहितानि; भये परमा काष्ठा सत्त्वसम्बन्धिन्यवस्था. रसाभिनये चेष्टापेक्षया वचनमतिमुन्दरमिति तदेव निरूपितम् ॥१३॥

SRI SUBODHINI: It is well known that the Chakora bird eats fire, which creates heat in his body and with a view to cool off this heat, this Chakora bird consumes the rays of the moon fallen on the earth. This enjoyment of the rays of the moon is considered supernatural and divine, in the same manner the sun enjoys the rays of the moon. Only the Chakora bird can do this with a view to cool off his body. The rays of the moon can be compared to a male. Then how come the Chakora bird enjoys this? Shri

Mahārprabhuji gives the example here of an ideal husband-wife relationship in which although the husband may think that it is he who enjoys his wife, but in reality it is the wife who saps the energy of the husband by enjoying him and makes him dependent on her. Hence it is but proper to conclude that the Chakora bird which is female, enjoys the rays of the moon, which is considered as masculine.

Our Lord's enjoyments are of a spiritual divine nature and no indignity to women is thought of by Him. To signify this, our Lord imitating the voice of Chakora bird denoted only the aesthetic relish of love, and it also explains the fact of the divine spiritual nature of our Lord's enjoyment like the Chakora bird.

Our Lord imitates the voice of the Krauncha bird to signify that His dynamic and valourous Rasa - Relish or aesthetic sense and this also is divine in nature.

The Lord emphasizes His compassionate nature by imitating the voice of the Chakora bird, which is full of compassion. The name of the bird itself signifies that it had undergone privation through separation, like an animal, which had fallen in a whirlpool, and hence is full of compassion.

The fourth Rasa or aesthetic Relish is "wonder" and hence the Bhāradvāja bird is referred, to denote this Rasa. Bhāradvāja was a Brahmin and his birth as the son of Bharādvāja seer, happened in a wonderful way. This bird also had a wonderful Relish or Rasa and our Lord imitated the voice of this Bharādvāja bird just to affirm the presence of a wonderful Rasa or Relish in Him.

The fifth Rasa or Relish is "Humour" and our Lord imitates the voice of the peacocks as this Rasa or Relish is present in them.

All the above five Rasas or Relish have been mentioned together as they are not contradictory to each other. The Rasa or Relish of "fear" has been described separately as this Rasa or Relish suppresses all other Rasas or Relish.

Shri Mahāprabhuji explains that mentally one gets very fearful when one listens to the agonizing sounds of these animals who are afraid of tigers and lions. Here our Lord also expressed this Rasa or Relish of "Fear" by imitating the voice of those animals afraid of tigers and lions.!

Principally, fear is of two kinds. (1) Fear which destroys ourselves; (2) Fear which destroys our ego; e.g. the fear of tiger destroys the former and the fear of lions destroys the latter.

There are four types of fear. When one is not capable to fight fear, then, one is afraid and remains peaceful and silent like rabbits, and this resembles the state of 'harmony'. Animals who are brave, handle fearful situations appropriately, as and when they arise.

The expression of Relish or Rasa is made more beautiful and pleasant through words instead of only through action. This factor is proved here.

In this 14th verse the Relish or Rasa of "horror or dislike" is explained.

बीभत्सरसलीलामाह क्वचित् क्रीडापरिश्रान्तमिति.

क्वचित् क्रीडापरिश्रान्तं गोपोत्सङ्गोपबर्हणम् ।

स्वयं विश्रमयत्यार्य पादसंवाहनादिभिः ॥१४॥

VERSE 14 Meaning: "Our Lord, through massaging his entire body removed the tiredness of Shri Balarāma,

caused by playing games, and who had taken rest by placing his head on the lap of the Gopas."

श्रीसुबोधिनी : आर्यं बलभद्रं स्वयं क्वचिद् विश्रमयति विगतश्रमयुक्तं करोति पादसंवाहनादिभिः पादे हि चलतः श्रमो भवति, अङ्गमर्दनं च तदुक्तकरणं च शय्यास्तरणादिकं चादिशब्देनोच्यते. हीनाद्धीनभावः उत्तमस्य बीभत्सो भवति. भक्तिमतामेव स बीभत्स इति प्रतीतेरत्यन्तानुचितप्रतीतिस्तेषामेवेति. यथा "स्थपुटगतमपि क्रव्यमव्यग्रमती"ति न पिशाचानां तादृशदर्शनेन बीभत्सरस उदेति किन्त्वस्मदादीनामेव तथेदमपि भक्तानाम्. एते हि सर्वे रसा भगवद्भजने तत्तदधिकारनिरूपकाः, सर्वरसाविष्टा अपि भगवति सायुज्यं प्राप्नुवन्तीति. पादसंवाहनादिकरणे हेतुः क्रीडापरिश्रान्तमिति. क्रीडा मल्लक्रीडा; भगवतैव सह बलिष्ठेन सह कृतश्रमो बलाधिक्यजनको भवति परं प्रथमं पीडां प्राप्नोति. तत्प्रतीकारं नान्यो जानाति, भगवद्बलेनैवातिमात्रं व्यापृतत्वात्, तदाह परितः श्रान्तमिति. अतिविह्वलतासूचनार्थं गोपस्यैव कस्यचिदुत्सङ्ग उपबर्हणं यस्य. अत एव विकलत्वात् स्वामिकृतमुपचारमपि सहते. आर्यत्वादेव भगवतस्तथाकरणम् ॥१४॥

SRI SUBODHINI: Our Lord, by Himself removed the tiredness of Shri Balarāma through massaging his entire body and served him by preparing his bed and arranging pillows and mattresses. Ordinarily these works are considered as of a lower category but this was performed by the most supreme person, our Lord Shri Krishna. When a superior person performs low-category work, it creates the sense of "horror or dislike" only in the minds of his admirers. Why only this is created in the minds of one's admirers? This is explained by Shri Mahāprabhuji by giving the example of Ghouls or manes not getting 'horror' or 'dislike' by seeing violent actions like eating flesh etc. but good people getting the sense of 'horror' or 'dislike' while being forced to witness such violent activities.

All these aesthetic Rasa or Relish explain and prove the categories of devotion to our Lord. When one gets fully established in love to one Relish or Rasa, then this devotee gets the nearness of our Lord.

Our Lord had massaged the entire body of Shri Balarāma, as he was tired of playing various games including wrestling with our Lord. By engaging himself in wrestling with a much stronger person like our Lord, Shri Balarāma got tired easily. As this tiredness was given by the Divine strength of the Lord, only the Lord can remove this tiredness and this factor was known only to our Lord. Shri Balarāma had rested on the lap of the Gopas to remove this 'special' tiredness and Shri Balarām allowed and tolerated the service of our Lord due to this reason only. Otherwise he would not have allowed the Lord to perform this service. *Our Lord is the Master of the Universe, even then why did he perform this service? Shri Mahāprabhuji says that the Lord's act of this service was indeed appropriate as he respected Shri Balarāma as his elder brother.*

In the following verse the Rasa or Relish of "Anger or violence" is explained.

रौद्ररसमाह नृत्यत इति.

नृत्यतो गायतः क्वापि वल्गतो युध्यतो मिथः ।

गृहीतहस्तौ गोपालान् हसन्तौ प्रशशंसतुः ॥१५॥

VERSE 15 Meaning: "Our Lord sometimes danced, sang, fought with each of the Gopas and showed His predominance. Sometimes our Lord laughed by catching hold of the Gopa's hands and also praised them."

श्रीसुबोधिनी : मल्लानामिव हिं वीररसो रौद्रः स चान्यत्रोत्पन्नोपि भगवतोपनिबध्यत इति भगवतो रसयुक्तलीला साधारणत्वादत्रोभयोर्ग्रहणम्,

उभावुभौ मल्लयुद्धे, अन्यत्र बहवः. तत्र कायिकं नृत्यं गानं वाचिकं वल्गनं मानसं, स्वप्रौढिख्यापकत्वात्. मिथश्च युध्यत इति पीडारूपक्रिया कायिकीव. कांश्चिद्भसन्तौ कांश्चित् प्रशशंसतुः. गृहीतहस्ताविति न पक्षपातेन कस्यचित् क्रियाभिनवेशः केनचित् कर्तव्य इतिज्ञापनार्थः. सापि लीला लोकप्रसिद्धा मुख्यत्वख्यापिका. हसन्ताविति प्रथमं सन्तोषः पश्चात् प्रशशंसतुरिति वा ॥१५॥

SRI SUBODHINI: The valorous nature of wrestlers give rise to anger but our Lord's valorous nature didn't give rise to this type of anger. The Lord was only mentioning about the rise of anger in the mind of the Gopas and in fact it had happened only in the mind of our Lord. In this way, this Divine Leela is explained as of the nature of 'anger' or 'violence'.

कायवाङ्मनोभिर्यद्युक्तमयुक्तं पीडकं च तत् ॥८॥

चतुर्विधा मल्ललीला स्तूयते हरिणा मुदा॥

KĀRIKA AND MEANING: Our Lord now praised the Four types of appropriate and inappropriate wrestling which were performed through Body, Word, Mind which included also the inappropriate wrestling which gave pain.

SRI SUBODHINI: As this Divine Leela of "wrestling" was done in a lighter vein, only the two brothers, participated, in this Leela, but, many others participated in the enactment of our Lord's other Divine Leelas. In this "wrestling" bout, the presence of these two brothers, was required, as wrestling cannot be done, without the other. In this, at least a "pair" is required. Hence, both the brothers, enacted this Divine Leela of "wrestling" with each other! Four types of the Divine Leela of "wrestling" were enacted by our Lord. The Divine Leela of "Dancing" was done, through, their bodies - hence we can call this

as the Divine Leela of the "body". "Singing" was done through the words and hence this can be termed as the Divine Leela of our Lord's 'words'. "Praising each other" was done through the "mind" - hence this can be called as the Divine Leela enacted through our Lord's "Mind". The "wrestling" done with each other, gave pain to their bodies and we can term this as our Lord's Divine Leela done through His holy body!

In this manner, Shri Krishna and Shri Balarāma, playing with each other and with others, made fun of some of the Gopas, praised some other Gopas and they also caught hold of the hands of the Gopas, while playing, with a view to make them appreciate the necessity of being impartial to all, while playing! "Making fun" and "Praising someone" - both of these are famous games played by the boys and He, who knows well, as to how these games are played, is considered as a "leader" among the players. Our Lord and Shri Balarāma, expressed their happiness, through their laughter and they also praised the other cowherd boys.

In this verse, the Divine Leela of the Rasa of "Peace" (SĀNTHA) is being explained.

शान्तरसलीलामाह क्वचित् पल्लवतल्पेष्विति.

क्वचित् पल्लवतल्पेषु नियुद्धश्रमकर्षितः ।

वृक्षमूलाश्रयः शेते गोपोत्सङ्गोपबर्हणः ॥१६॥

VERSE 16 Meaning: "Our Lord Krishna, who was so very happy in this beautiful Brinadavanam, (along with His consort Goddess Sri Laxmi) slept, making the various parts of the bodies of the cowherd boys, as His pillow, using the soft and new leaves of the trees as His bed, with a view to get over the tiredness caused by continuous wrestling bouts."

श्रीसुबोधिनी : शयानो हि शान्त इव भवति. **नियुद्धं** बाहुयुद्धं तत्र यः श्रमः स कर्षितो येन, जितश्रम इत्यर्थः. शान्तरसः प्रत्येकपर्यवसायीति निरूपयन् भगवाननेकरूपः सर्वत्र वृक्षमूलेषु सर्वैरेव गोपालैरहमहमिकतयास्तुता बहव एव तल्पास्तेषां सर्वेषामेव युगपत्सौख्यसिद्ध्यर्थं सर्वेष्वेव तल्पेषु भगवान् शयानो जातः, तदाह बहुवचनम्. ननु तथापि भगवान् किमिति तत्र शयनं कृतवानित्याह वृक्षमूलाश्रय इति, वृक्षस्य मूलमेवाश्रयत्वेन येषां ते वृक्षमूलाः परमहंसास्तानाश्रयतेऽतस्तत्र तत्रातीन्द्रियत्वेन स्थितान् परमर्षीन् कृतार्थीकर्तुं तथा करोतीत्यर्थः. लोकानामेव प्रतीतिस्तल्पे शेते इति; वस्तुतस्तानि योगिनामन्तःकरणान्यतस्तेषु शेते. गोपानामुत्सङ्ग एवोपबर्हणं यस्येति तेषु भगवतः प्राधान्यस्थापनमृषिष्वप्राधान्यस्थापनमिति ज्ञापयति. ते हि वैश्या अतः स्वधर्मख्यापकमुत्सङ्गपदम्. उपबर्हणं शिरस उपधानम् ॥१६॥

SRI SUBODHINI: Our Lord, began to sleep, with a view to get over the tiredness caused by His wrestling bouts. Hence, our Lord enacted this Divine Leela, of being in "Peace", exhibiting His Rasa or Relish of "Peace" (SĀNTHA). The effect of this Rasa of Peace, on each of the cowherd boys, was seen different from each other. Hence, each of the boys, out of a competitive spirit, (i.e. who will do the best for our Lord, so that He can sleep comfortably) now made different kinds and types of comfortable beds, under different trees, so that, our Lord can sleep happily! Our Lord also, in turn, to make everyone of the cowherd boys happy, took, countless forms and slept in each and every bed, made by them out of their love for our Lord! Why did our Lord sleep there? Our Shri Mahāprabhuji, explaining this, says, that, our Lord slept in those beds, made by these boys, only because the trees and their roots are considered as representing the "Paramahamsa" Sages and Rishis (those who wander around the earth, without any fixed abode of their own), and these Sages and Rishis always spiritually situated in

the roots of the trees. Our Lord now wanted to please and fulfill the love of these Sages who were not seeable, and hence, He decided to take the help of and use the roots of these trees!

To the outer world, it looked, as though, that our Lord was having a good sleep on the ground. *But in reality, these beds were of the Divine forms of the inner-mind of these Yogis and Sages and our Lord was not just sleeping, but He was stationed, majestically, in love, in the hearts of these Sages!* (LEKH: The cowherd boys thought that our Lord was "sleeping" on the beds made by them. But our Lord, in reality, had manifested Himself, in the inner-mind of these Sages and Yogis and was fulfilling their hearts' desire of doing seva or service to the Holy feet of our Lord!)

Our Lord, made the various cowherd boys as His pillow. He kept His Head on them and the other parts, our Lord, kept in the inner-mind of these Sages. The "cowherds" were of the Vaisya (Bania - business) community and are born, from the "thighs" of our Lord. Hence, these cowherd boys, with a view to signify their origin, eagerly offered their "thighs" to be used as pillows, for our Lord's Head.

In the next verse, the Rasa or Relish of Bhakti or devotion to our Lord, is explained.

भक्तिरसमाह पादसंवाहनं चक्रुरिति.

पादसंवाहनं चक्रुः केचिदस्य महात्मनः ।

अपरे हतपाप्मानो व्यजनैः समव्रीजयन् ॥१७॥

VERSE 17 Meaning: "How long these cowherd boys were massaging the Holy feet of our Lord! For how much

time, they were fanning Him, through the fans, made out of the sinless and blemish-free leaves and other materials?"

श्रीसुबोधिनी : केचिदिति दुर्लभाः अस्येति शान्तरसाभिनयकर्तुः सर्वरसास्वादकस्य वा. महात्मन इति ततोप्यधिकस्य रसान्तरमुत्पादयितुं समर्थस्य. पादसंवाहनमत्र दास्यम्; अन्ये पुनः कर्ममार्गानुसारेणापि भक्तिं कुर्वाणा हतपाप्मानो निष्कल्मषाः. कर्मिणां पापसम्भावना वर्तत इति तन्निराकरणार्थमुक्तं हतपाप्मान इति. ते ह्यासन्न्योपासकाः पूर्वं तेनैव तथाकृताः, अतो वायोः साम्यात् तदभिव्यक्तिहेतुर्भिव्यजनैः सम्यग्वीजयन्. एवमुभयविधा अपि भगवत्सेवालक्षणं भक्तिरसं भगवत्सन्निधानाल्लभन्त इति भक्तिरससहिता भगवत एव लीला ॥१७॥

SRI SUBODHINI: Some of these cowherd boys were massaging our Lord's holy feet. *The word "someone" (KECHID) used here, denotes that, only very rarely one gets this opportunity of massaging our Lord's feet! (i.e. it is a rare blessing which is accorded to the devotee, whom our Lord had chosen).* The word "these" has also been used, with a specific meaning - that it refers to those, who are able to exhibit the Rasa or Relish of "Peace" and also are capable of enjoying all the other types of Rasa or Relish. Nay, these cowherd boys were, indeed, capable of exhibiting the 10th Rasa or Relish (usually there are only nine Rasas or Relish) and due to this, the word "Mahatma" has been used to describe them. (ie the cowherd boys)

Massaging the Holy feet of our Lord, denotes, the Devotion or Bhakti of a servant (DĀSYA BHAKTI). The followers of the path of Action (KARMA MĀRGA) are, usually seen, with some remnants of sin - but here, the cowherd boys, were cleansed of all their sins, due to their Devotion to our Lord, although they were following the

path of Action! *True Devotion to our Lord makes one sinless!*

The "life force" in them (Prāṇa) had already made them true devotees of our Lord, even from the beginning. Hence, they now served our Lord, through this "Prāṇa" or vital air, using the fans. Both these types of the cowherd boys, attained the Rasa or Relish of Bhakti or Devotion to our Lord, because of the presence of our Lord, in their midst. This Divine Leela of our Lord denotes the Rasa or Relish of devotion.

In this way, after describing, in the 17th verse, the Rasa or Relish of devotion, according to the world of forms (ROOPA), in the next verse, a description is done, on the Rasa or Relish of devotion, arising out of the chanting and singing of the Holy Names of our Lord.

एवं रूपप्रपञ्चानुसारेण लीलामुक्त्वा नामप्रपञ्चानुसारेणापि तां लीलामाह्वयति.
इति.

अन्ये तदनुरूपाणि मनोज्ञानि महात्मनः।

गायन्ति स्म महाराज स्नेहविलग्नधियः शनैः ॥१८॥

VERSE 18 Meaning: "Oh! King! Other cowherd boys, having their minds and intellects filled with indescribable love for our Lord, began to sing, slowly, our Lord's Divine Leelas and of His Devotees', which enraptured their minds."

श्रीसुबोधिनी : भगवतोऽनुरूपाणि योग्यानि न त्वनुरूपाणि. निरोधार्थं केवलं कृतानि मनोज्ञानि मनोहराणि भगवतो भक्तानां च. यद् भगवता गोप्यं तत्प्राकट्यं भगवतोऽमनोहरं भवति, भक्तानां तु भक्तिमार्गविरुद्धम्. महात्मन इति, भगवति सर्वं सम्भवति, अतो भगवन्माहात्म्यं ज्ञात्वा भगवान् कीर्तनीय इतिज्ञापनार्थं महात्मन इत्युक्तम्. गानं रागानुसारेण भगवदुणोपनिबन्धयुक्तानां कीर्तनम्. स्मेति प्रसिद्धिः प्रमाणम्. महाराजेतिसम्बोधनं

राजलीलात्वज्ञापनाय. तेषामपि प्रेमोद्गमो भगवत्सान्निध्यादभीष्टगुणाच्च जात इति सर्वलीलान्ते तेषां प्रेमोच्यते स्नेहक्लित्तन्त्रधियः शनैरिति, स्नेहेन क्लित्तन्त्रा धीर्येषाम्. आर्द्रवाससा स्पृष्टं सर्वमार्द्रमिव भवतीति ज्ञापयितुं तेषां गानमपि तथा जातमित्याह शनैरिति. एतदन्तैव भगवल्लीला ॥१८॥

SRI SUBODHINI: With a view to confer on these cowherd boys, the Highest Blessing of Pure and Total Devotion (NIRODHA), the Lord had willed them to sing, slowly, the various Divine Leelas enacted by Him, and also the stories about His devotees, which the Lord always liked to hear and were considered appropriate, for this occasion. These cowherd boys did not, however, sing about those Divine Leelas of our Lord, which our Lord, desired to keep them as secret. They did not also sing, those stories/events, which appeared to be in contradiction to the devotees, in their path towards achieving Pure and Total Devotion to our Lord. Why? Because, our Lord, would not have liked to hear them!

The word "Mahātma" has been used to denote that, one should sing the Divine Leelas of our Lord, only after understanding the true glory and greatness of our Lord. Our Lord is called as a "Mahātma" as He is Omnipotent (i.e. capable of doing everything) and "anything" is possible for our Lord.

Those songs, which are sung with a melody (RĀGA) and which describes the glory of our Lord's Divine qualities and Leelas, are known as "KĪRTANS". The word "sma" used in this verse, emphasizes this fact of singing "Kirtans" being popular and widely practiced. Hence, the cowherd boys, were also, singing in this form of "Kirtans" only.

"Oh King!" - Shri Sukadeva has addressed the King, in this way, to emphasize that our Lord's Divine Leelas

were indeed "the Divine Leelas of the Royals"! (RĀJA LEELA).

Because of their nearness to our Lord and due to their own inherent desire to love our Lord, the cowherd boys got indescribable love for our Lord. *The manifestation of this true love for our Lord, is described as the goal and true end of our Lord's Divine Leelas. e.g. because their intellect and mind became filled up with pure love for our Lord, these cowherd boys began to sing, slowly about the Divine Leelas of our Lord. Like a "dry" cloth gets "wet" by coming into contact with a "wet" cloth, in the same way, the singing of glories of our Lord attained the expression of the highest love for our Lord, as they were sung by the cowherd boys, whose hearts were filled up with indescribable love for our Lord! All the hearers of such singing, also, got this enrapturing love to our Lord. All these are the description of our Lord's Divine Leelas.*

After this, with whom, our Lord will enact His Divine Leelas, as all these cowherd boys would have attained the liberation of becoming One with our Lord, as these cowherd boys will not remain as they were, after attaining liberation? Hence in the next verse, a conclusion is done for the Divine Leelas of our Lord.

अतः परं जीवा सायुज्यमेव प्राप्स्यन्तीति कैः सह लीला कर्तव्या स्यादत उपसंहरत्येवमिति.

एवं निगूढात्मगतिः स्वमायया गोपात्मजत्वं चरितैर्विडम्बयन् ।
रेमे रमालालितपादपल्लवो ग्राम्यैः समं ग्राम्यवदीशचेष्टितः ॥१९॥

VERSE 19 Meaning: "Our Lord, whose tender feet are being pampered by Goddess Sri Laxmi, who is following the nature of a cowherd boy in this manifestation, by enacting such Divine Leelas (like a cowherd boy) and who

exhibits actions such as the Īshwara (or Lord of this world), now, with the power of His Māya (illusion Power) hiding His Lordship (i.e. as the Lord of the Universe), began to play with these simple village folk in the same way of the villagers as though He Himself was one of them!"

श्रीसुबोधिनी : एता एव दशविधलीला यत्र क्वचिद् भगवत उच्यन्ते. अग्रे भगवतो राजसीं सात्त्विकीं च लीलां वक्ष्यन् तामसीयं गोकुले ग्राम्यैः सह कृतेत्याह. ननु ज्ञानरूपे भगवति कथमियं लीला सम्भवति, ज्ञानस्य तमोविरोधित्वात्, तत्राह निगूढात्मगतिरिति, नितरां गूढा आत्मनो गतिर्ज्ञानलीला यस्य. स्वमाययेत्युभयत्र सम्बध्यते, स्वाधीनमायया गोपात्मजत्वमपि चरितैः कृत्वा विडम्बयत्यनुकरोत्युपहसति वा. न हि गोपा एतादृशा भवन्ति, अतो महानल्पस्य नाम स्वस्मिन् स्थापयंस्तानुपहसत्येव. चरितान्यलौकिकानि, विडम्बनं चालौकिकचरित्रैर्न भवतीति माया तेषु सहकारिणी क्रियते. बहूनामेव चरित्राणां बहुधा प्रदर्शितानां विडम्बनं सिध्यति, अतः स्वरूपं गोपयन् गोपानुकरणं चोपहसन् रेमे. लीलादावुक्ताया लक्ष्म्या उपसंहारे विनियोगमाह रमालालितपादपल्लव इति. क्रीडान्ते पादसंवाहनं पतिव्रताया धर्मः, अन्यथा समतया गता भक्तिर्न पुनरागच्छेत्. अतः प्रत्यापत्यर्थमन्तेऽवश्यं पादसंवाहनं कर्तव्यम्. एतादृशोपि ग्राम्यैः समं ग्राम्यरसानुभवार्थं ग्राम्यवदेव रेमे, अन्यथा विजातीये रसो नोत्पद्येत. ईशचेष्टित इति भगवतोप्यन्ते प्रत्यापत्तिः. ईशस्येव चेष्टितं यस्येति "लोकवत् तु लीलाकैवल्यमि"तिन्याय उपदर्शितः—ईश्वरा अप्याखेटकादिरूपां व्याधवल्लीलां कुर्वन्ति तथैतदपि भगवता कृतमिति ॥१९॥

SRI SUBODHINI: Our Lord's Ten Different Divine Leelas are being described. Shri Sukadeva will describe our Lord's Divine Leelas, in the coming chapters, (pertaining to "Rajas" and "Sātwik" division) exhibiting His dynamism and harmony. The "Tamasik" Leelas enacted by our Lord, with the simple village folk of Gokulam are being described now.

The quality of "ignorance" (TAMOGUNA) is a deterrent to the rise of spiritual wisdom and ignorance cannot exist where there is spiritual wisdom (Jnāna). Then, how come our Lord, who is the symbol of spiritual wisdom is now seen enacting Divine Leelas based on "ignorance"? This seems to be impossible! To remove this doubt, in this verse, the words "having hidden His Divine status and ways" are used - to denote, that our Lord had cleverly hidden His exalted spiritual nature and stature and this enabled our Lord to enact His "Tamasik" Divine Leelas.

Our Lord undertook to complete two tasks through His Power of Māya or illusion. (1) He hid His Divine Stature and Leela of spiritual wisdom. (2) He imitated exactly the ways of action and behaviour of the cowherd boys, through His behaviour and conduct. In fact, He imitated their life and action pattern, in such a proper way, that He could make fun of them! How did He imitate these cowherd boys? *It is said here, that the cowherd boys did not imitate the Lord or they did not become the Lord, but, our Lord, who is the Greatest, now became the "small" and taking their names and forms, made fun of them! Hence this Divine Leela should be considered as supernatural (ALOUKIK).* Generally, no one can imitate the "supernatural;" events or happenings. That is why, in the enactment of all these Divine Leelas, our Lord made His Māya Power as His associate, through which He was able to exhibit perfect imitation and following! Again, through the power of this Māya, everyone began to regard our Lord as "common" or as another cowherd boy only. "Imitation" is possible only when there are multiplicity of events of different varieties. Hence, our Lord hid His "spiritually wise self" and began to follow the ways and behaviour of the cowherd boys, and laughingly, and in

great merriment, began to play with them as though He was one among them!

In the beginning of the description of our Lord's Divine Leelas (9th verse), the advent and the deeds of Goddess Sri Laxmi have been referred to. Now towards the ending of these divine Leelas also, Goddess Sri Laxmi's service to our Lord is referred to. Goddess Sri Laxmi, protecting Her exclusive devotion to our Lord, as Her husband, is seen massaging the Holy feet of our Lord after the Lord had finished His play. If Goddess Sri Laxmi, had not come and massaged our Lord's feet, then, the factor of devotion (Bhakti) which had been temporarily absent, due to the necessity of "sameness" (all being equal) being required at the time of playing, would not have manifested again. Hence, with a view to get this devotion once again, manifested, Goddess Sri Laxmi began to massage our Lord's feet. Our Lord, who is being served by Goddess Sri Laxmi, was now seen playing like a village folk, with simple village folk with a view to enjoy the Bliss and happiness of ordinary village-folk! If the Lord was not to play like this, typically like a village person, and had played like the Lord (Īshwara) Himself, then, the Rasa or Relish in the play would not have arisen, as Rasa or Relish, is usually absent when the "play" is conducted between different kinds of persons, who have nothing in common! Even so, our Lord's actions were done through His Lordship of this Universe, but, with a view to give His Rasa or Relish to these simple cowherds, our Lord had acted like this only. He also proved the scriptural dictum "*The manifestation of this Universe is the play of our Lord*". (*Brahma Sutra*). e.g. like the Kings, at the time of hunting expeditions, dress themselves as typical hunters, in the same manner, our Lord had also

enacted this Divine Leela, in this way. By enacting His Divine Leela, in this manner, there was no reduction or diminishing of His Divinity in any way, like in the aforesaid example, the King's "royal" power, does not get diminished due to his adorning himself with the dress of a hunter!

In this way, with a view to enable these cowherd boys to attain the "supernatural" attitude (ALOUKIK BHĀVA), our Lord, enacted His Divine Leelas as described above. Now, with a view to mitigate their "blemish", our Lord destroyed the demon Dhenukāsura. This story is being described through 20 verses (from verse 20 to 39). (The blemish referred to here is "the blemish of being attached to one's body")

एवं गोपानां संस्कारार्थं लीलां प्रदर्श्य तेषां दोषनिराकरणार्थं धेनुकवधलीलां प्रस्तावयति श्रीदामा नामेति विंशत्या.

श्रीदामा नाम गोपालो रामकेशवयोः सखा।

सुबलस्तोककृष्णाद्या गोपाः प्रेम्णेदमब्रुवन् ॥२०॥

VERSE 20 Meaning: "Sridāma, a cowherd boy, who was a friend of our Lord and Sri Balarāma, along with the other cowherd boys by name Subala, Stoka Krishna, Stoka and Krishna now spoke, with great love".

श्रीसुबोधिनी : श्रीदाम यस्य, लक्ष्म्याः सम्बन्धी कश्चित् तद्भ्रातेव. सोपि गोपालो नन्दवंशोद्भवो रामकेशवयोः सखा साधारणः सख्यपर्यन्तमागतः स्त्रीसम्बन्धी लीलासम्बन्धी भक्तिसम्बन्धी च. तादृशानन्यानपि गणयति सुबलेति. स्तोको भिन्नः, कृष्णो भिन्नः, सतोककृष्णश्चापरः. सुबलो बलभद्रानुसारी स्तोककृष्णो भगवदनुसारी. सुबलस्तोककृष्णावेवाद्यौ येषां ते सर्वे सम्भूय प्रेम्णा स्वाभिलषितं किञ्चित् प्रार्थयन्ति ॥२०॥

SRI SUBODHINI: The name of "Sridāma", has been derived from being the 'brother of Goddess Sri Laxmi'

(Sri = Laxmi, Dāma = rope). He was born of the Nandagopas' family and was also a dear friend of our Lord and Shri Balarāma. The purport of this is that this cowherd boy Sridāma, had attained the status of being a friend of our Lord and had also attained the "Devotion of a friend" (SAKHYABHAKTI) to our Lord. This cowherd boy Sridama, was related to our Lord, in three ways. (1) Due to being related to Goddess Sri Laxmi. (2) Due to being born in the family of Nandagopa - due to his participation in the Divine Leela of our Lord and (3) Due to his devotion to our Lord as a "Friend". (SAKHYABHAKTI).

There were also many others in this group like Subala and others. (1) Stoka. (2) Krishna. (3) Stoka Krishna were prominent among them. Subala was a close follower of Shri Balarāma and Stoka Krishna was a friend of our Lord. Subala and Stoka Krishna were important cowherd boys of this group. All these cowherd boys, together, now prayed for getting their heart's desire fulfilled, through great affection and love.

They prayed like this (as following).

तदाहुः.

राम राम महासत्त्व कृष्ण दुष्टनिबर्हण ।

इतोविदूरे सुमहद् वनं तालालिसङ्कुलम् ॥२१॥

VERSE 21 Meaning: "Oh! Very strong Shri Balarāma, Hey Rāma! Oh! The destroyer of evil persons Shri Krishna! There is a very beautiful forest, nearby, full of rows of sweet palm trees".

श्रीसुबोधिनी : सुबलः प्रथमं निरूपित इति रामरामेति सम्बोधनं प्रथमं, कायिकश्चायं दोषस्तेनैव दूरीकर्तव्यः. महासत्त्वेति तस्य स्तुतिः

प्रकृतोपयोगिनी, मल्लयुद्धादिना च महाबलत्वं ज्ञातं, भगवतस्तु तद्रूपं
माहात्म्यजनकं न भवतीति. धेनकवधस्यावश्यकत्वाय दुष्टनिर्बहणेतिः.
स्तुतिः इतः क्रीडास्थानादविदूर एव निकट एव सुमहदस्मादपि महत्
तालालिभिस्तालपङ्क्तिभिर्य्याप्तमस्ति ॥२१॥

SRI SUBODHINI: In the previous verse, the name of Subala was given as the first name, among the friends of our Lord and Subala was a follower of Shri Balarāma. Hence, here Shri Balarāma is addressed as "Hey Rāma! Hey Rāma!". In the nearby forest of sweet Palm trees, there is a demon called Dhenukāsura, who represented the worldly factor of "being attached to the body". (i.e. considering the body as the be-all and the end-all of everything). Thus, there was the "blemish" arising out of the "attachment to the body" and this "blemish" will be mitigated or removed only by Shri Balarāma. Due to this reason only, they have prayed, firstly to Shri Balarāma. Shri Balarāma will definitely mitigate the "blemish" arising out of the "attachment to the body" by destroying the demon Dhenukāsura (who represented this attachment to the body) as Shri Balarāma was considered as "Mightily strong". This sort of praise of Shri Balarāma as "very strong" was indeed very appropriate at that particular time and juncture - they were already aware of his superior strength due to their several wrestling bouts with him. If they were to refer to Shri Krishna's strength, by comparing His strength with that of Shri Balarāma, then, the glory and greatness of our Lord, will not get reflected or increased. Hence, for our Lord, a special "qualification" has been given as "the destroyer of evil persons" and He has been praised in this way. This beautiful forest of endless rows of sweet palm trees was situated very near to the place, where they were playing and was considered to be more beautiful than the Brindavanam forest.

Why did they say that this forest of sweet palm trees was more beautiful than Brindavanam, situated nearby? This is explained below.

ततः किमत आह फलानीति.

फलानि तत्र भूरीणि पतन्ति पतितानि च ।

सन्ति किन्त्ववरुद्धानि धेनुकेन दुरात्मना ॥२२॥

VERSE 22 Meaning: "In this forest, a large number of big fruits have fallen and are falling. But the demon Dhenukāsura, does not allow anyone to eat them."

श्रीसुबोधिनी : पातनप्रयासोपि नास्ति; पतितानि सन्ति. चिरपतितानां तथारसो न भवतीति पतन्ति चेत्युक्तम्. न च तानि पतितानि केनचित् नीयन्ते किन्तु सन्त्येव, तत्र हेतुर्धेनुकेनावरुद्धानि. तर्हि प्रार्थनायां दास्यतीत्याशङ्क्याहुर्दुरात्मनेति, स हि दुष्टः प्रार्थितोपि न प्रयच्छति ॥२२॥

SRI SUBODHINI: There is no necessity to put efforts to make these fruits fall from the sweet palm trees, as they are already on the ground, fully ripened. The fallen fruits, may not be as tasty as the fresh ones as they would have become dry. But, if there is no sweetness in these fruits, it does not matter as, even now, fresh fruits are falling from these trees. None have taken them away and they are still lying there. In the trees also, there are so much fruits but we could not eat them as the demon Dhenukāsura is preventing everyone from taking them away. He is controlling this entire forest and never allows anyone to touch these fruits. Of course, what was wrong in eating these fruits with the permission of this Demon - but this is also not possible as this demon is very cruel and a bad person and he will not allow anyone to take these fruits, even when prayed for!

Moreover, due to his valour, no one can pray to him, either. This is explained, in the next verse.

किञ्च न तं कोपि प्रार्थयत इत्याह सोतिवीर्यं इति.

सोतिवीर्योऽसुरो राम हे कृष्ण खररूपधृक् ।

आत्मतुल्यबलैरन्यैर्ज्ञातिभिर्बहुभिर्वृतः ॥२३॥

VERSE 23 Meaning: "This demon is a very powerful valourous one. Oh Rāma! Oh Krishna! He has now taken the form of a donkey and has gathered with himself, equally powerful demons, relatives and others."

श्रीसुबोधिनी : अतिवीर्यत्वात् न कमपि गणयति, हीनभावाश्रये तु भक्षयत्येव यतोयमसुरः. तर्ह्यस्माकमप्यशक्य इतिशङ्कां वारयितुं पुनर्नाम गृह्णन्ति राम हे कृष्णेति. स कथं परिज्ञातव्य इत्याशङ्क्याहुः खररूपधृगिति. न चैकः सः बहवश्च भवन्तः अतः सम्भूय मारणीय इतिशङ्कां वारयन्ति आत्मतुल्यबलैरिति. बहूनां तादृशबलवत्त्वे कुलमेव हेतुरिति ज्ञापयितुमाहुर्ज्ञातिभिरिति. अन्यैरपि बहुभिर्वृतः, तेप्यन्ये सङ्घशो बहव एव सजातीयाः ॥२३॥

SRI SUBODHINI: As this demon is so very powerful, he does not listen to anyone's prayer also (as he is haughty). If anyone were to pray to him, with deep humility, he immediately eats them as he is a cruel demon! Hence, is it that, we may also not be able to defeat this demon? To remove this doubt, the cowherd boys utter the words "Oh Rāma, Oh Krishna" and say "Oh Rāma, You are very strong. Oh Krishna! You are the destroyer of the evil persons and hence, You will be able to defeat this demon."

How do we identify this demon even if we are able to defeat him? He has now taken the form of a donkey and we can identify him clearly. If our Lord and Shri Balarāma were to say to the cowherd boys, "you are many and this demon in the form of the donkey is alone. You can all come together and destroy this demon". Anticipat-

ing this, the cowherd boys, say, that this demon is not alone but he has, with him, equally strong relatives and friends and hence, it is not possible for them to destroy this demon along with others.

एवं तस्य वीर्यं प्रशस्तं यदर्थं तदाह तस्मादिति.

तस्मात् कृतनराहाराद् भीतैर्नृभिरमित्रहन् ।

न सेव्यते पशुगणैः पक्षिसङ्घैर्विवर्जितम् ॥२४॥

VERSE 24 Meaning: "Oh destroyer of enemies! No human being dares to go over to this forest out of fear for this demon, as this demon eats the humans. Even the animals and birds have stopped from going over to this forest."

श्रीसुबोधिनी : कृतो नर एवाहारो येन, स हि मनुष्यानेव विशेषतो भक्षयत्यत एव तस्माद् भीतैर्नृभिर्न सेव्यते तद् वनम्. तर्ह्यस्माभिरपि न गन्तव्यमित्याशङ्क्याहुरमित्रहन्निति, हे कृष्ण भवानमित्रहन्ता सोप्यमित्र इति तद्धननं तव शक्यं कर्तव्यं च. अयं धर्मो भगवन्निष्ठो जागरुक एतेषां हृदि स्फुरतीत्युक्तदोषवतोपि स्थाने गमनं प्रार्थयन्ति, अन्यथैवम्प्रेरणस्य प्रेमविरुद्धत्वेन "प्रेम्णेदमब्रुवन्नि"तिवचनं विरुद्धं स्यात् प्रियस्यामित्रे च न स्थापयितुमुचितमिति च. किञ्च तद् वनं सर्वेषामेवासेव्यं ये भूचरा ये चान्तरिक्षचराः, अतः पशुगणैः पक्षिसङ्घैश्च विशेषेण वर्जितम्. अतो ये पशुपालका ये वा देवपरिपालकास्तैः सोऽवश्यं वध्यः ॥२४॥

SRI SUBODHINI: The reason for the description of his valour and strength is being explained.

This demon Dhenukāsura, kills and eats human beings specifically. Hence, out of fear of this cannibal, no human being dares to go into this forest. If Shri Krishna and Shri Balarāma, on hearing this, were to say that, they should also refrain from going over to this forest, the cowherd boys say that, "Oh Lord! You are the destroyer

of all the enemies. He is also one of our enemies. Hence it is Your bounden duty to destroy this demon, as You are, indeed, capable of killing him."

This Divine spirit of destroying the evil minded enemies is always present in our Lord. This Dharma of our Lord is known to these cowherd boys and hence, they are praying to our Lord to enter into this forest with a view to remove the "blemish" of sorrow and pain created by Dhēnukāsura. If the cowherd boys had not got the inspiration, in their hearts, about the Dharma of our Lord (i.e. His nature of destroying all the evil minded persons), then, they would not have prayed at all to Him. Why? It has been said, in the first instance itself, *that, they prayed and told out of "love and affection" to our Lord. They would never pray to our Lord to go and expose Himself to the danger in the forest, due to the presence of Dhēnukāsura.* But, these cowherd boys knew very deeply in themselves, that the Dharma of our Lord is to destroy these evil-minded demons. That is why, having known that the Lord will always emerge victorious and also destroy the evil-minded Dhēnukāsura, that, these, cowherd boys, prayed to our Lord, for the fulfillment of this task.

In the forest, both the animals and birds could not enter as they would be also destroyed. Hence the animals and the birds very carefully, kept away from this forest. As this demon has to be destroyed by the protector of these animals and the Gods, they pray now "Oh Lord! You are the appropriate person to destroy this demon as You are the protector of these animals and the celestial Gods, so that, the sorrow and pain for these animals, birds and the celestial Gods can be removed and we also are enabled to enjoy these fruits in plenty."

विद्यन्तेऽभुक्तपूर्वाणि फलानि सुरभीणि च ।

एष वै सुरभिर्गन्धो विषूचीनोवगृह्यते ॥२५॥

VERSE 25 Meaning: "There are very luscious and fragrant fruits in this small beautiful forest, which have never been eaten by anyone. We are able to smell the fragrance of these fruits coming from all the four sides."

श्रीसुबोधिनी : किञ्च तत्राभुक्तपूर्वाणि फलानि दिव्यानि सन्ति. केचिद् भुक्तापूर्वाणीत्याहुरन्यथा कथं तेषां कामनेति. रक्षायां यद्यपि भोगो बाध्यते तथापि चौर्येण भक्षणं सम्भवति. तानि च फलान्यत्यन्तसुरभीणि, सौरभ्यं तु तेषां प्रत्यक्षसिद्धमेव, तदाहैष वै सुरभिर्गन्ध इति. विषूचीनः परितः प्रसरद्रूपः, अत एव सर्वतो गृह्यते ॥२५॥

SRI SUBODHINI: The fruits of this forest, which have not been eaten by anyone in the past, are indeed "supernatural" (ALOUKIK) and Divine (heavenly). The words used here "having eaten earlier" denote that, they knew that these fruits were indeed very sweet, as they had eaten them before. But, now, as this demon Dhēnukāsura, was present there, they are unable to have access to these fruits. But they could steal them and eat. These fruits were also very fragrant, and this fragrance has spread on all the four sides and they were also experiencing the fragrance of these fresh fruits.

एवं दुर्लभतां फलोत्तमत्वं चोक्त्वा तानि प्रार्थयन्ते प्रयच्छेति.

प्रयच्छ तानि नः कृष्ण गन्धलोभितचेतसाम् ।

वाञ्छासीत् महती राम गम्यतां यदि रोचते ॥२६॥

VERSE 26 Meaning: "Oh Krishna! Oh Rāma! We are now deeply desirous of eating these fragrant fruits; hence please get for us these fruits as we are very eager to eat and enjoy these fruits. If it is Your will, Oh Lord! then please proceed to this forest."

श्रीसुबोधिनी : दाने भगवानेव समर्थ इति कृष्णोक्तं, तस्यैव सर्वत्र स्वत्वाद्, अन्येन प्रतिबन्धनिवृत्तावपि परस्वं न ग्रहीतुं शक्यम्. तत्र कामनायां हेतुर्गन्धलोभितचेतसामिति— गन्धेन लोभितं चेतो येषाम्, न केवलमिदानीमेव चित्तलोभः किन्तु पूर्वमपि वाञ्छासीत् महती. उत्सुको राम इति राम गम्यतामित्युक्तम्. अतिनिर्बन्धे कदाचित् कोपं कुर्याद् गते चानिष्टं भवेदित्याशङ्क्याहुर्यदि रोचत इति, यदि गन्तुं रोचते ॥२६॥

SRI SUBODHINI: The near "impossibility" of getting these fruits and their "superlative quality" - both these were explained. Now they pray to our Lord, with a view to have these fruits. "Oh Krishna! Please get for us these fruits". Why did they say to our Lord to give them these fruits? This was because of the reason, that only our Lord was capable of getting them these fruits, *as He is the Lord of everything and enjoys the "Lordship" over everything in this Universe*. Even if the demon Dhēnukāsura was removed from this forest, these cowherd boys cannot appropriate the fruits which do not belong to them. That is why they prayed to our Lord, to give the fruits to them.

The reason for their desire to get these fruits was due to the captivating power of the fragrance of these fruits which had attracted their minds to these fruits and made the desire for them to emerge. This desire was always there even before. Even Shri Balarāma was eager to have these fruits. Hence the cowherd boys told, "Oh Shri Balarāma, please go into this forest". But the cowherd boys got this doubt as to whether, this expression of their own special desire, might trigger anger in the mind of Shri Balarāma. Hence, they say once again that "if you desire to go over to the forest, please go" (in other words, if there is no desire then "you may not go").

On hearing the prayer of these cowherd boys, both Shri Balarāma and Shri Krishna went into the forest. This is mentioned in the next verse.

ततो गतावित्याहैवमिति.

एवं सुहृद्वचः श्रुत्वा सुहृत्प्रियचिकीर्षया ।

प्रहस्य जग्मतुर्गोपैर्वृतौ तालवनं प्रभू ॥२७॥

VERSE 27 Meaning: "On hearing the words of such loving friends, with a view to make them happy, both the brothers, entered into this forest, smilingly, along with the other cowherd boys."

श्रीसुबोधिनी : सुहृदां स्वभावत एव हितं कर्तव्यं, तत्रापि तेषां वचनं श्रुतम्, अतः सुहृदामेव प्रियचिकीर्षया तत्र गतौ, अन्यथाऽक्लिष्टकर्मा भगवान् निरपराधिनं कथं मारयेत्? अत एव भगवता न मारितोपि. मित्ररहितं च कर्तव्यमतः प्रहस्य, तेषामाग्रहं दृष्ट्वा दोषनिवृत्तिं वाञ्छन्तीति वा. सामान्यकार्यमित्युभौ जग्मतुः. गोपैर्वृताविति कर्तव्यार्थनिर्धारः, अन्यथा तैः सह न गच्छेताम्. शङ्काभावार्थमाह प्रभू इति ॥२७॥

SRI SUBODHINI: Although, it is necessary to do something good for one's friends even before they have asked for the same, here, our Lord thought, that these friends had indeed prayed for some help. Hence, with a view to benefit their friends, both the brothers entered into the forest. If these friends had not prayed and both the brothers also did not get a desire to help these friends, our Lord, who is capable of achieving ends and results without any effort or trouble, why should He destroy the "innocent" Dhēnukāsura? Hence our Lord did not kill by Himself this demon. But it is necessary to do good to His friends.

Our Lord understood, clearly, the inner-mind of these cowherd boys - that, they had desired to go over to the

forest, with a view to remove their attachment to their bodies (i.e. the ignorance caused by considering the "body" as the Divine self or *Ātma*). Hence, our Lord went into the forest, smilingly. Both of them went, although the destruction of the demons was only an ordinary task for our Lord. These two brothers took the cowherd boys along with them, so that, they will all give up their attachment to their bodies, as there was no necessity otherwise to take them, along with them. If we were to understand, that Dhēnukāsura was a mighty demon, and as he had also gathered a large number of very powerful demons with him, it was necessary, for our Lord, to take along with Him, the cowherd boys also, then, with a view to remove this doubt (that the Lord required the help of the cowherd boys), in the verse, both the brothers have been referred to as "Prabhu" (Master or Swāmi), to indicate, that, both the brothers, by themselves, were capable of destroying all the demons.

After reaching the forest, what they did is explained, in the next verse.

तत्र गत्वा यत् कृतवन्तौ तदाह बल इति.

बलः प्रविश्य बाहुभ्यां तालान् सम्परिकम्पयन्।

फलानि पातयामास मतङ्गज इवौजसा ॥२८॥

VERSE 28 Meaning: "Shree Balarāma, shook the palm trees, with His hands, like a mighty elephant and made the fruits fall on the ground."

श्रीसुबोधिनी : अक्लिष्टकर्मा भगवान् बहिरेव स्थितो बलस्त्वन्तः प्रविश्य बाहुभ्यां तालानि सम्परिकम्पयन् फलानि पातयामास. यानि सुपक्रानि तानि चालनेन पतन्ति. ननु विद्यामानेषु फलेषु किमिति बहूनि पातयामास? मतङ्गज इवेति— मतङ्गज सर्वाण्येवानुपयुक्तान्यपि पातयति

बलजनितकण्डूनिवृत्त्यर्थम् उपायेनापि पातनं सम्भवतीति तन्निवृत्त्यर्थमाहौजसेति,
स्वबाहुबलेनैव ॥२८॥

SRI SUBODHINI: *Our Lord, stood there, alone, as He is capable of achieving His ends and results, without taking any trouble.* Shree Balarāma went inside the forest and shook the trees, very well, with his hands and the ripened fruits fell on to the ground, by themselves. What was the necessity of getting fresh fruits when there were already a lot of these fruits lying on the ground? Why they were made to fall? The reason is given with the example of a wild elephant here. Like a wild elephant, with a view to mitigate it's wildness (maḍam) shakes the trees, and all types of fruits, both usable and unusable fruits fall on to the ground, Shri Balarāma, also, with a view to show the mighty strength of his hands, (and not with a desire to make the fruits fall - as all these fruits could be made to fall through other methods also), shook the trees, with his hands.

After this, whatever happened is mentioned in the next verse.

ततो यद् जातं तदाह.

फलानां पततां शब्दं निशम्यासुररासभः ।

अभ्यधावत् क्षितितलं सनगं परिकम्पयन् ॥२९॥

VERSE 29 Meaning: "On listening to the sound of falling fruits, the demon, in the form of the donkey, came running, making the mountains and the earth tremble, with his speed and force."

श्रीसुबोधिनी : पततां फलानां शब्दं श्रुत्वासुरेष्वपि रासभोऽधमः;
असुरापेक्षयासुरपशवोऽधमास्तत्रापि गर्दभाः. तस्य निर्भयागमने हेतुमिव
सामर्थ्यमाह सनगं परिकम्पयन्नि- गोवर्धनसहितं सर्वमेव भूतलं परिकम्पयन्
॥२९॥

SRI SUBODHINI: The animals are also of two kinds, the "celestial" or Daivik and "demoniac" or Āsurik. Even among the demons, the demon-animals are considered as the lowest, and among these demon-animals the form of a "donkey" is considered as the lowliest. This demon Dhēnukāsura had now taken this form of a donkey. On hearing the sound caused by the falling fruits, with a view to exhibit his special capacity and demoniac nature, this demon, made the Govardhana mountain and the earth of Sri Brindavānam tremble, and came there running, without any fear.

On coming there, Dhēnukāsura kicked Shri Balarāma. The same is explained, in the next verse.

आगत्य बलभद्रं ताडितवानित्याह समेत्येति.

समेत्य तरसा प्रत्यग् द्वाभ्यां पदभ्यां बलं बली ।

निहत्योरसि काशब्दं मुञ्चन् पर्यसरत् खलः ॥३०॥

VERSE 30 Meaning: "Coming very swiftly, this demon kicked at the chest of Shri Balarāma with his two hind legs. This cruel and strong demon began to bray and roam on all the four sides nonchalantly."

श्रीसुबोधिनी : समेत्य मिलित्वा निकटे समागत्य तरसा प्रत्यग्भूतो जातो विपरीतमुखस्ततो द्वाभ्यां पदभ्यां बलं बलभद्रमुरसि निहत्य ताडयित्वा काशब्दं रासभशब्दं मुञ्चन्नुच्चारयन् पर्यसरत् परितो वेष्टनमिव प्रदक्षिणां कृतवान्— जातिस्वभावोऽयम्, ननु महान् फलार्थी स्वस्थाने समागतः स्वयमेव फलान्युत्पाद्य गृह्णाति तत्र कथमागत्य ताडनमनुचितं कृतवान्? तत्राह खल इति ॥३०॥

SRI SUBODHINI: He came near to Shri Balarāma, turned around very swiftly and showed his hinder part to Shri Balarāma. He then kicked, through his two hind legs, on the chest of Shri Balarāma and brayed and

circumambulated, on all the four sides of Shri Balarāma. Why did he do this? This is due to his own inherent quality of being a donkey. True culture is that, when a Mahātma visits your home, with a view to accept some fruits, then they take the fruits with their own hands. Hence, no one prevents a noble Mahātma, who has come to one's house, from taking the fruits. But Dhēnukāsura not only prevented Shri Balarama from taking the fruits but also kicked him violently. Answering this, it is said, that Dhēnukāsura, was a sinner and that is why he did this reprehensive action.

Shri Balarāma had also entered the forest without the permission of this demon. Although this "slip" on the part of Shri Balarāma could have been tolerated, this demon, did not brook this and what he did further is explained below.

बलभद्रोपि स्वयमेवागतस्तत्स्थान इति सकृदपराधः सोढः, तावतापि स न निवृत्त इत्याह पुनरासाद्येति.

पुनरासाद्य संरब्ध उपक्रोष्टा पराक् स्थितः ।

चरणावपरौ राजन् बलाय प्राक्षिपद् रुषा ॥३१॥

VERSE 31 Meaning: "Oh King! Like an angry fox, this donkey came once again, turned his face on the opposite side, and again kicked Shri Balarāma, with his hind legs."

श्रीसुबोधिनी : पुनर्निकटे गत्वा क्रोधसंरब्ध उपक्रोष्टा सृगालतुल्यो गर्दभः पराक् स्थितः पुनर्विमुखो भूत्वाऽपरौ चरणौ पुनर्बलाय प्राक्षिपत्, समागत्य प्रक्षेपपर्यन्तं क्रोधोऽनुवृत्त इति ज्ञापयितुमन्ते रुषेत्युक्तम्, सम्बोधनं स्नेहादप्रतारणाय ॥३१॥

SRI SUBODHINI: Full of anger, like an angry fox, this donkey came near to Shri Balarāma, standing showing

his behind to Shri Balarāma, began to kick him, with his hind legs. He was filled with great anger and that is why, in this verse, the words "with anger" (RUSHA) have been used. "Oh King!" - these words have been uttered by Shri Sukadeva, out of his love for the King, to re-emphasize that "whatever I am now telling you is truthful and I am not telling all these with a view to mislead you."

When the demon did not relent even after Shri Balarāma had tolerated his first offence (of kicking on his chest) and continued to offend Shri Balarāma, Shri Balarāma destroyed him, and this is explained through the following verse.

तदा द्वितीयापराधे बलभद्रो मारितवानित्याह स तमिति.

स तं गृहीत्वा प्रपदोभ्रामयित्वैकपाणिना ।

चिक्षेप तृणराजाग्रे भ्रामणत्यक्तजीवितम् ॥३२॥

VERSE 32 Meaning: "Shri Balarāma, caught hold of his two hind legs, with one of his hands, and swayed it round and round and the vital air (Prana) of this demon was lost, due to this continuous swirling. Shri Balarāma threw his dead body on the rows of the sweet palm trees."

श्रीसुबोधिनी : प्रपदोः पादाग्रयोर्गृहीत्वैकपाणिनैव तं भ्रामयित्वा तृणराजस्य तालवृक्षस्योपरि प्राहिणोद्, यथा वत्सो भगवता. अयमप्यन्तरिक्ष एव मृत इत्याह त्यक्तजीवितमिति, त्यक्तं जीवितं येन ॥३२॥

पूर्वं तु फलान्येव पतन्तीदानीं तु वृक्षाः स्वयमपि पतिता इत्याह तेनाहत इति.

SRI SUBODHINI: Shri Balarāma, caught hold of both of his hind legs, with one of his hands, and began to swirl his entire body, round and round, over his own head. He then threw the dead body of this demon on to the sweet palm trees. Like earlier, our Lord caused the

death of Vatsāsura, here also, Shri Balarāma's swirling the body, made the demon die as he became out of breath due to the continuous and fast swirling, in the air!

Earlier, only the fruits used to fall, now the trees also fell. This is described in the next verse.

तेनाहतो महातालो वेपमानो बृहच्छिराः ।

पार्श्वस्थं कम्पयन् भग्नः स चान्यं सोपि चापरम् ॥३३॥

VERSE 33 Meaning: "On being thrashed with the heavy dead body of this demon, the trees, trembling, fell on each other, which lead to the falling of several trees".(Due to the impact).

श्रीसुबोधिनी : तेन बलभद्रेण रासभदेहेन वा आसमन्ताद्गतो महातालोपि वेपमानो जातस्ततो बृहच्छिराः स्थूलाग्रिमभागः कम्पने स्थिरीभवितुमशक्तः स्वपार्श्वस्थं वृक्षं कम्पयन्नेव मध्ये भग्नः, सोपि पूर्ववद् वेपमानः पार्श्वस्थं कम्पयन् भग्नः, सोप्येवमपरः —एवं सा पङ्क्तिः सर्वापि पतितेत्यर्थः ॥३३॥

SRI SUBODHINI: The "flung" dead body of this demon, caused the trembling and uprooting of even the big palm trees. They, one by one, dashed and fell on each other, making them fall, due to this impact. They all broke in the middle and made each and every tree fall on to the ground.

Not only one row of trees fell, but all the trees were uprooted and broken. This is explained in the next verse.

किञ्च न केवलमेका पङ्क्तिः पातिता किन्तु सर्व एव वृक्षा वेपमाना जाता इत्याह बलस्येति.

बलस्य लीलयोत्सृष्टखरदेहहताहताः ।

तालाश्चकम्पिरे सर्वे महावातेरिता इव ॥३४॥

VERSE 34 Meaning: "Shri Balarāma, had flung away the dead body of this demon, just like in a play, and this dead body had struck on to a tree, which in turn, made every other tree fall. All the trees were now seen "trembling" as though they were being swayed by a whirlwind."

श्रीसुबोधिनी : साक्षाद्वलरूप एवायमतस्तेन लीलयाप्युत्सृष्टखरदेहेन हतेन वृक्षेण आ सर्वतो हतास्ताला महावातेरिता इव चकम्पिरे. अस्य क्रियाशक्तिरनेकपरम्परायामपि न शान्ता. सर्वात्मकत्वादस्य यत्रैवास्य क्रियाशक्तिर्व्याप्नोति तत्सम्बन्धात् तत्र स्थितापि क्रियाशक्तिरुद्वच्छति तथा चान्यत्र स्पर्शे पुनरन्यत्र स्थिताप्युद्वच्छति, यथा काष्ठेषु वह्निः. वह्निराधारमपि न स्थापयतीति वह्निसमानधर्मा वायुरत्र दृष्टान्तीकृतः. महावातेन स्पृष्टो गुप्तोपि वायुरुद्रतो महानेव भूत्वान्यमप्येवमुद्बोधयतीत्यन्तं(न्ते!) महानेव भवति ॥३४॥

SRI SUBODHINI: Our Shri Balarāma, is the symbol of "real strength". Hence, it was only a child's play for him, to have flung the dead body of this demon on to the palm tree, which fell. Now, all the trees, on all the four sides of this fallen tree, began to tremble, as though, they were subjected to the force of a whirlwind. On being struck by the huge heavy body of this demon, one tree caused the trembling of all the surrounding trees. How come? Answering this, it is explained, that the Divine strength of Shri Balarāma, being all pervasive, did not attain peace or fulfillment on being spread to the other trees. Wherever, Shri Balarāma directed his power of action, the power of action embedded in these objects (here the trees) began to manifest themselves like the fire from a twig gets spread after coming into contact with another twig or wood. The touch of Shri Balarāma's power of action was enough to trigger multiple actions on

the part of these trees. Here, the example of "wind" is given. Fire destroys not only the object it touches but also the object in which, it got originated. Hence, instead of giving the example of "fire", the example of "wind" has been given. Like the power of action of Shri Balarāma, wherever it was aimed at, made the hidden power of action, in that object, to rise, here, the whirlwind (MAHĀVĀYU), wherever it went, began to give rise to the power of wind, hidden in those objects/materials and this process was repeated endlessly. Thus the hidden power of wind assumed a vast immeasurable dimension of a whirlwind, when it was inspired through the Divine forces!

This Divine Leela of Shri Balarāma is considered as wonderful and the answer is given in the next verse.

इदं बलभद्रचरित्रमाश्चर्यमिव मत्वा समाधत्ते नैतच्चित्रमिति.

नैतच्चित्रं भगवति ह्यनन्ते जगदीश्वरे ।

ओतप्रोतमिदं यस्मिस्तन्तुष्वङ्गं यथा पटः ॥३५॥

VERSE 35 Meaning: "There is no wonder at all for our Lord, who is limitless and the Lord of the Universe, to have completed this task, as this entire universe, is situated in Him, like the cloth is considered to be situated due to the threads."

श्रीसुबोधिनी : नेदं कर्म बलभद्रस्य किन्त्वाविष्टस्य भगवतः, तदाह भगवति नैतच्चित्रमिति. किञ्चायमनन्तः सर्वसंहर्ता सङ्कर्षणस्तस्य तालवृक्षमात्रकम्पनं किमाश्चर्यं यं कालं स्मृत्वा जगदेव कम्पते? किञ्च जगदीश्वरः अयं जगतो नियन्ता. ईश्वरस्याज्ञयैव सर्वे कम्पन्ते, "यद्वयाद् वाति वातोयमि"त्यादिवाक्यात्. प्रथमप्रहारपर्यन्तं बलभद्रः, ततो व्यथाप्रतीकारार्थमुपायान्वेषणे भगवदुपदेशे स्मृते सहसैवाविष्टो भगवांस्तथा कृतवान्, अन्यथा बाहुभ्यां कम्पन एव वृक्षभङ्गो भवेत्, किञ्च यस्मिन् सङ्कर्षणेऽहम्ममाभिमानाधिष्ठातरि सर्वमेव जगदोतं प्रोतं च,

समवायरूपत्वान्निमित्तरूपत्वाच्च. तन्तुभिः षट् ओतः प्रोतश्च; दीर्घतन्तव
ओतास्तिर्यक्तन्तवः प्रोतास्तथा सर्वमेव जगद् भगवति समवेतत्वेन ग्रथितत्वेन
च स्थितम्, अतो हस्तचालनेनापि सर्वजगत्कम्प उचितः, किमाश्चर्यं वृक्षाणां
महाव्यापारे! ॥३५॥

SRI SUBODHINI: *This Divine Leela, in fact, was not the Leela of Shri Balarāma. But it was enacted by our Lord only whose power had ingressed into Shri Balarāma. Hence, it is said, that there is nothing to be wondered at these Divine Leelas of our Lord as our Lord is limitless and in the form of Shri Balarāma, He is considered as Sankarshana - as He destroys all the evil minded persons. Then what is there to be wondered at, if He had caused the trembling of all these palm trees? On just remembering the Divine form of our Lord, as Time or Kala, the whole universe trembles and being the Lord of the universe, our Lord is also the controller and organizer of this entire universe! All the embodied souls function effectively, only due to the fear of the orders of our Lord. Like it is said that, "Due to whose fear the wind blows"! (i.e. due to the fear of our Lord, the Divine principle of "wind" or "VĀYU" functions properly).*

When the demon gave the first blow to Shri Balarāma, up to this time, only Shri Balarāma was present in Shri Balarāma. With a view to mitigate the pain caused by this blow, on his searching for a solution, Shri Balarāma remembered the advice, given by the Lord (through verses 5 to 8 of this chapter) and due to this, our Lord's Divine form got ingressed into Shri Balarāma. On this ingress only, Shri Balarāma was able to fling the dead body of this demon, which resulted into the falling of all the palm trees. If our Lord, had not ingressed into Shri Balarāma and did not do this task, and if Shri Balarāma were to do

this task on his own (i.e. without our Lord's ingress), then, the trees should have fallen and broken, earlier, when Shri Balarāma had shaken the trees. From this we can deduce that, only because of the ingress of our Lord's Divine self, into Shri Balarāma, he was able to achieve this task as Lord Sankarshana.

Moreover this entire universe is stationed in the two thoughts of "I" and "Mine" ("AHAM" AND "MAMA") whose presiding Divine deity is Lord Sankarshana. *This entire universe is situated in our Lord, as the cloth is seen situated in the threads.* In the "cloth" there are two types of "threads" seen. (1) "Long" threads. (2) "Broad" threads. The "long" threads decide the length and the "broad" threads determine the breadth. In the same way, this entire universe is situated on our Lord like the "long and broad" threads make the cloth (i.e. without these two types of threads, there is no cloth - *in the same way, without our Lord, there is no universe*).

Our Lord is capable of making the entire universe tremble through a small gesture of moving His hand! There is nothing to be wonderstruck, now, that, these trees were affected, through the ingress of power from our Lord, into Shri Balarāma.

After explaining the death of demon Dhēnukāsura and the glory of our Lord, the killing of all the other demons of this Dhēnukāsura, is explained below.

एवं धेनुकवधं भगवत्सामर्थ्यं चोक्त्वा प्रसङ्गात् तत्सम्बन्धिनां सर्वेषां वधमाह तत इति.

ततः कृष्णं च रामं च ज्ञातयो धेनुकस्य ये ।

क्रोष्टारोभ्यद्रवन् सर्वे संरब्धा हतबान्धवाः ॥३६॥

VERSE 36 Meaning: "Then, the relatives of demon Dhēnukāsura, all in the form of donkeys, came running towards both, Shri Krishna and Shri Balarāma, and began to attack them."

Explanation: In this verse, the word "jackal" is used instead of "donkeys". As there were no "jackals" why this word was used? Our Shri Mahāprabhuji has explained this by clarifying that these "donkeys" made noises like the "jackals". Hence this word has been used.

श्रीसुबोधिनी : ते तु बहवो मूर्खाः कृष्णं रामं च धेनुकस्य ज्ञातयो ये धेनुकवधेन क्लिष्टा हतबान्धवाः क्रोधसंरब्धाः सन्तः क्रोष्टारो गर्दभा आक्रोशयुक्ता अभ्यद्रवन् चकारद्वयेन गोपानप्यभ्यद्रवन् तदा प्रतिगोपं कृष्णो रामश्चोपस्थितौ भवतः, अतो बहुधा कृष्णं बहुधा राममिति ज्ञापयति ॥३६॥

SRI SUBODHINI: The relatives and friends of the demon Dhēnukāsura, were very foolish. They were very unhappy at the death of their relative and friend. They were, thus, very angry also. They now made sounds like the jackals and attacked both Shri Balarāma and Shri Krishna. In the verse the word "cha" has been used on two occasions. The purport of this is that these demons, attacked all the cowherd boys also. At this time, our Lord and Shri Balarāma, were stationed, near each of the cowherd boys and hence, our Lord and Shri Balarāma were attacked many times by these demons.

After this, with a view to protect the cowherds, who were His Devotees, Lord Krishna, along with Shri Balarāma, destroyed all these demons. This is explained, in the next verse.

तदनु भक्तरक्षार्थं सर्वानेव मारितवन्तावित्याह तांस्तानिति.

तांस्तानापततः कृष्णो रामश्च नृप लीलया ।

गृहीतपश्चारच्चरणान् प्राहिणोत् तृणराजसु ॥३७॥

VERSE 37 Meaning: "Oh King! Whichever donkey came near to and before them, their hind legs were caught hold of by both Shri Krishna and Shri Balarāma and as if they were in a game or play, all of these were thrown away by both of them on to the palm trees."

श्रीसुबोधिनी : य एवाग्र आगतास्त एवाग्रे मारिताः. कृष्णो रामश्चेति यस्यैवाग्रे पतन्ति. नृपेति सम्बोधनं पूर्ववत्. तेषां वधे न कोपि प्रयास इत्याह लीलयेति. गृहीतौ पश्चाच्चरणौ येषां, सर्वेषामेवान्तरिक्षमारणार्थं दुष्टारोपिततालवनदूरीकरणार्थं च तृणराजस्वेव प्राहिणोत्. रामः कृष्णश्चैक एवेत्येकवचनम् ॥३७॥

SRI SUBODHINI: Whichever donkey came before them, both of them destroyed them, then and there. i.e. whichever came to Shri Krishna, our Lord killed them and likewise with Shri Balarāma. Here also, Shri Sukadeva has used the word "King" (NRIPA) - to denote, like on the previous occasion, Shri Sukadeva's love for the King and also to re-emphasize that, whatever is being told is the absolute truth only. Our Lord and Shri Balarāma never felt any trouble or pain in destroying these demons. To emphasize this, in this verse, the words "like in a play or game or as a Divine Leela" (LEELAYA) have been used. Both of them caught hold of their hind legs, so that, they will release their life or Prana, in the sky only. The dead bodies were flung on to the palm trees only with a view to destroy all these palm trees as they were reared and protected by these sinful and cruel demons. The Lord had decided that these trees should cease to exist. Our Lord and Shri Balarāma are of one Divine form only - to denote this, in this verse, they have been referred to as the "singular" sense (PRĀHINŌT) and not in the "dual" sense.

What happened next is explained in the following verse.

फलप्रकरसङ्कीर्णं दैत्यदेहैर्गतासुभिः ।

रराज भूः सतालाग्रैर्घनैरिव नभस्तलम् ॥३८॥

VERSE 38 Meaning: "At that time, the earth began to shine, like the sky filled up with various types of clouds - due to the countless fruits which had fallen on the ground, due to the dead bodies of these donkeys and due to the branches of the fallen trees."

श्रीसुबोधिनी : ततो यद् जातं तदाह— **फलप्रकरैः** फलसमूहैः **सङ्कीर्णं** दैत्यदेहैर्गतासुभिश्च **सङ्कीर्णं** ध्वस्ता भग्ना ये तालाग्रास्तालशिरोसि तैरपि **सङ्कीर्णं** तलं भूतलं रराज शोभामेव प्राप्तवत्, न तु भूशोभा काचिन्नष्टा. तत्र दृष्टान्तो **घनैर्नभ इवेति**— निर्मलं नभः सूर्यसहितं चन्द्रनक्षत्रसहितं यथा शोभते तथा घनैरपि सम्बद्धं शोभते, घनानां सर्वजनापेक्षाविषयत्वात्, त्रीण्यप्येतानि नीलावान्तरजातियुक्तानि— अतिनीलानि फलानि रासभास्तु धूसरास्तालाग्राश्च श्यामा; मेघा अपि तथैव ॥३८॥

SRI SUBODHINI: Due to the countless fruits fallen on the ground, due to the dead bodies of the donkeys and due to the fallen branches from the broken palm trees - mother earth was seen with all of these at that time. All these could not reduce the glow of mother earth. An example is given here to make us understand that the earth continued to shine, like before, despite, all these types of materials/objects seen over her, at this time. Like the sky, which is lit through the presence of the sun, the moon and the stars; even when the clouds are gathered on the sky, the glory of the sky is not affected or reduced at all. Why? The clouds are required for everyone's welfare (i.e. rain). Moreover all these three pertain to the colour of blue, or it's variations viz. the palm fruit is like the dark sky; the

donkeys have a tinge of hue of darkness and the branches of the palm trees are also dark in hue!

This Divine Leela of our Lord Krishna and Shri Balarāma became very famous in this universe and with a view to make us understand our Lord's "Fame", the following verse is given.

तत् कर्म तयोः सर्वजगत्प्रसिद्धं जातमिति ज्ञापकमाह तयोरिति.

तयोस्तत् सुमहत् कर्म निशम्य विबुधादयः ।

मुमुचुः पुष्पवर्षाणि चक्रुर्वाद्यानि तुष्टुवुः ॥३९॥

VERSE 39 Meaning: "On witnessing this glorious feat of both Shri Balarāma and our Lord Shri Krishna, the celestial gods showered flowers from the heavens, played their musical instruments and sang praises of our Lord".

श्रीसुबोधिनी : सुमहत् कर्म धेनुकवधलक्ष्मणम् विबुधादयो गन्धर्वादयः पुष्पवर्षाणि मुमुचुर्वाद्यानि चक्रुस्तुष्टुवुश्च. त्रिविधानां त्रयं हर्षनिधानम्, अनेन देवानां हितार्थं वध उक्तः ॥३९॥

SRI SUBODHINI: On seeing the glorious feat of destruction of all these demons, all the celestial beings like the Gandharvās and others, now literally rained with flowers, played their musical instruments and also praised our Lord. All these three types of celebrations indicate their joy - through which the celestial deities expressed their happiness and gratitude to our Lord, indicating that the Lord had done all this, with a view to benefit them!

In this way, the destruction of Demon Dhēnukāsura along with his family and friends has been explained. Our Lord did not give, through His own hand, any palm fruit, to anyone. But, everyone, as per their own desire, ate the fruits by themselves. This is explained in the following verse.

एवं सपरिकरो धेनुकवधो निरूपितः. भगवता तु तालफलानि न दत्तानि परं स्वेच्छयैव सर्वैर्भक्षितमित्याहाथेति भिन्नप्रक्रमेण.

अथ तालफलान्यादन् मनुष्या गतसाध्वसाः ।

तृणं च पशवश्चेरुहृतधेनुककानने ॥४०॥

VERSE 40 Meaning: "Afterwards, in this forest, where the demon Dhēnukāsura once lived and later got killed, once again people began to enjoy the fruits without any fear and the cows and other animals began to eat the grass, in this forest, without any fear."

श्रीसुबोधिनी : तालफलान्यादन् सर्व एव मनुष्या गतसाध्वसाश्च जाताः, तृणं च पशवश्चेरुः, हतो धेनुको यत्र तादृशे कानने, तत्र छायाया तृणं न शुष्कं भवतीति. चकारात् पक्षिणोपि सुखिनो जाताः ॥४०॥

SRI SUBODHINI: The word "Now" (ATHA) used here denotes that a new topic is now begun from 'now onwards. Where Dhēnukāsura was killed, in this forest, now, people went there, without any fear, so that they can enjoy the fruits. There was green grass all around and the cows and others, began to graze with great love and liking. Our Shri Mahāprabhuji explains the meaning of the word "cha" (and) used in this verse, to denote, that not only the humans and the animals went there, without fear, but also the birds now enjoyed the fruits and rested themselves in the cool shadows of the huge trees.

In this manner, after completing His Divine Leela in the forest, our Lord came back to Vraja and this is explained in the next verse.

एवं वनलीलामुक्त्वा पुनर्व्रजे भगवतः सभागमनमाह कृष्णः कमलपत्राक्ष इति.

कृष्णः कमलपत्राक्षः पुण्यश्रवणकीर्तनः ।

स्तूयमानोऽनुगैर्गोपैः साग्रजो व्रजमाव्रजत् ॥४१॥

VERSE 41 Meaning: "Our Lord Krishna, on hearing and singing whose Holy names confer great Punya (fortune) and whose eyes are so very beautiful like the petals of the lotus flower, entered into Vraja along with Shri Balarāma, while the cowherd boys sang His praises continuously."

श्रीसुबोधिनी : कृष्णो ब्रजमाव्रजदिति ब्रजस्थानां महानानन्दहेतुरुक्तः। तदेतावत्कालं विरहतप्तानां कथं तापं दूरीकरिष्यतीत्याशङ्क्याह कमलपत्राक्ष इति— कमलपत्रवदायतेऽतिविशाले परतापापनोदकं अक्षिणी यस्य अनेन दृष्ट्यैव तापहारित्वमुक्तम् ननु कारणभूत आध्यात्मिकं पापे विद्यमाने कथं तापनिवृत्तिः? तत्राह पुण्यश्रवणकीर्तन इति, पुण्ये श्रवणकीर्तने यस्य अनेन पापं जलपूरेणैव नाशयत इति निरूपितं— श्रवणे प्रविशति कथापूरो हृदयं ततः सर्वमेव दोषमालोड्य मुखतो निःसरति, एवं कियत्कालपर्यावृत्त्या सर्वथैव शुद्धो भवति नन्वेवमपि सति भगवत्कीर्तिः कथं प्राप्यते? तत्राह स्तूयमानोनुगैरिति, अनुगा भक्ता गोपाश्च तेन भगवच्चरित्रं सर्वथैव सुलभमुक्तम् अलौकिकेन लौकिकेनापि प्रकारेण साग्रज इति धेनुकवधस्तेन कृत इति तं पुरस्कृत्य सहैवागतो भगवान् न तु पृथक्पृथग् यथायथम् ॥४१॥

SRI SUBODHINI: Whenever our Lord Krishna came back to Vraja, it was an occasion of endless Ānanda and Bliss, for the people of Vraja. The people of Vraja, were very unhappy, due to the sorrow caused by the separation from our Lord (as the Lord had gone away into another place, although for a short time). How will the Lord mitigate this sorrow? Only through His coming back to them - as all these people became happy, when the Lord came back into their midst. Our Lord's eyes were wide and beautiful like the petals of the lotus flower. Like the lotus flower mitigates the heat (i.e. by being a cooling agent), our Lord's lotus-like eyes mitigated the heat created by the sorrow of separation from our Lord. How can this sorrow be ended, when the reason for this sorrow

viz. pride and other spiritual sins were still present? Answering this, it is said, that, *on listening to the Divine Leelas of our Lord and doing Kīrtan (singing) of His Holy Names, all these sins get removed, in the same way, as the forceful flow of water removes the dirt from a given place!*

The Divine stories of our Lord, which are nectarian in nature and full of His Divine qualities, enter into one's heart and removes the "dirt" and takes it out, through the mouth, which does the Kīrtan and singing (of our Lord's Divine stories and qualities). In this way, by repeated practice of this "hearing" and "Kīrtan", the mind becomes very pure and this devotee remains pure at all times. In other words, his spiritual sins get uprooted completely, and the "sense of sorrow caused by separation from the Lord" gets automatically solved by itself. Hence it is said that our Lord is "conferrer of fortune" (PUNYA) on those who listen to His Divine Leelas and who sing His praises. (PUNYA SRAVANA KIRTANAHA).

Another doubt may arise now. How will one get the real knowledge and Jnana about the exalted nature of our Lord's glory? Answering this, it is said, *that true devotees of our Lord and the Gopas sang the praises of our Lord's supernatural, secret and Divine Leelas at all times (these praises were sung in the ordinary human way) and the knowledge and Jnana, about the true glory and greatness of our Lord, were bestowed on them, in a very easy manner. In this way, by loving our Lord, continuously and doing His seva or service, on a daily basis, the sins caused by the celestial forces also were removed!*

Now, our Lord made Shri Balarāma lead the way, along with the cowherd boys and Himself, while entering Vraja, as our Lord wanted, everyone to know, that the

destruction of the demon Dhēnukāsura was done by Shri Balarāma. Hence our Lord made Shri Balarāma, the leader of this group, and He, Himself, followed behind.

When our Lord entered Vraja, He was seen by everyone in a special way and the way He was seen (i.e. the form) is being described in the next verse.

आगच्छन्तं भगवन्तं वर्णयति तं गोरजश्छुरितकुन्तलेति.

तं गोरजश्छुरितकुन्तलबद्धबर्हवन्य-

प्रसूनरुचिरेक्षणचारुहासम् ।

वेणुं क्कणन्तमनुगैरनुगीतकीर्तिं गोप्यो-

दिदृक्षितदृशोभ्यगमन् समेताः ॥४२॥

VERSE 42 Meaning: "The Gopis, who were very eager to have the holy vision of our Lord, with their eyes expressing great desire, now surrounded our Lord on all the four sides - our Lord, in whose locks of hair, the dust raised by the hoofs of the cows were spread all over; who was wearing the peacock feather along with the forest flowers; whose smile and the eyes were very beautiful and attractive; who was merrily playing the flute and who was followed by His beloved friends, singing His praises."

श्रीसुबोधिनी : तं भगवन्तं गोप्योभ्यगमन्निति सम्बन्धः. पूर्वं पुरुषार्थचतुष्टयसहिता दशरसयुक्ता लीला च प्रदर्शिता. सा गोपिकाभिर्न दृष्टेति गोपिकानां भवति तापोऽतस्तन्निवृत्त्यर्थं चतुर्दशधर्मयुक्तो भगवानत्र निरूप्यते. तत्र गोरजोभिश्छुरितानि व्याप्तानि कुन्तलानि यस्येति पुरुषार्थलीला प्रतिपादिता- गावोत्र धर्मो रजोर्धो व्याप्तिः कामो अलका मोक्षस्थानीयाः सत्यावलम्बिनः; धर्मादिसहितानामेव मोक्ष इति चतुर्णामेकवाक्यता. कुन्तलाश्च कामरूपा रजो रजोगुण एव गावोत्रानुभावाः, तेन पुष्टः शृङ्गाररसो निरूपितः. बद्धो बर्हः, बर्हस्य मयूरपिच्छस्य बन्धनं वीराद्भुतरसौ बोधयति. वनोद्भवानां प्रसूनानां सम्बन्धो भयानकहास्ये जनयति, रुचिरेक्षणं करुणाख्यं, चारुहासो

रौद्ररसं, महत्स्तादृशो विशिष्टो वेषो नाट्यावशिष्टरसं जनयति. वेणुं कृणन्तमिति शान्तरसः, ब्रह्मामृतं प्रकटीकुर्वन्, अनुगैरनुगीता कीर्तिर्यस्येति भक्तिरसः. एवं सर्वरसयुक्तं भगवन्तं पश्यन्त्योपि दिदृक्षितदृष्ट्य एव स्थिताः. न हि साधारण्येन दृष्टो भगवान् स्वस्य परमरसमुत्पादयति. एकान्ते समागतं भगवन्तं सर्वरससहितं द्रक्ष्याम इति दिदृक्षैव स्थिता, अत एव प्रथमं दर्शनं नोक्तं समागम एवोक्तः. समागमार्थं यद् दर्शनं तदन्यशेषभूतमिति न पृथङ्निरूपणमपेक्षते. अभितः समागता इति भगवतस्ताभिरेव वेष्टनं निरूपितम्. एकस्यास्तत्कार्यं न भवतीति समेताः. अग्रे गावो बलभद्रप्रमुखाश्च गताः पश्चादागच्छन्तो गोपिकाभिर्भगवान् वेष्टित इत्यर्थः ॥४२॥

SRI SUBODHINI: The Gopis had surrounded our Lord on all the four sides. The reason for this was that the Gopis had not witnessed our Lord's Divine Leelas, enacted earlier, consisting of the 10 types of Leelas, combining with the Four main goals of one's life. The Gopis felt very much unhappy due to this factor of their inability to have witnessed all these Leelas of our Lord. With a view to mitigate this 'sorrow' our Lord has now taken the 14 Divine qualities, in Himself, and this is being explained.

Our Lord's hair was full of the dust raised by the hoofs of the cows - this explains the Four main goals of one's life viz. the word "cow" denotes Dharma or Righteousness; the word "Raja" (dust) denotes "Artha" or wealth; the word "VYAPTI" (spread-over) denotes the desire or "KĀMA" and Lord's hair (KUNTALA) denotes MOKSHA or liberation. The hair is always situated independently and because it has taken refuge in the Divine Form (Truth) of our Lord, is of the form of "liberation" or MOKSHA. Those souls only attain liberation, who have already crossed over or attained the three goals of Dharma, Artha and Kāma, and that is why, in this

verse, the four words of the cow, spreading of dust and our Lord's hair (Kuntala) have been joined together.

After showing His Four-fold Divine Leela, as above, our Lord is going to enact His Ten-fold Divine Leelas of Rasa or Relish. Of these 10 Rasas or Relish, firstly, the Lord deals with the Rasa or Relish of "SRINGĀRA" or "romantic love". This is shown and exemplified by the three words of the "cow", the "hair" and the "dust". The "hair" denotes Kāma or desire; the dust "RAJA" denotes the Rajoguna and the "cow" makes everyone experience the Rasa or Relish of our Lord. With all these three put together, gave rise to the Rasa or Sringāra or romantic love" in Vraja.

Explanations: (as given in SAHITYASAYA, TIPPANI AND LEKH).

In this Divine Leela, the "cow" has been equated to "Dharma" or Righteousness, as "the Bull" belongs to the same category of cattle as the cow and this "Bull" has been termed as of the form of "Dharma" in Sri Bhagavatam. Due to this, the "cow" becomes the root cause of Dharma or Righteousness.

The word "Raja" (dust) has been equated with "wealth" due to the reason that "wealth" is attained, through the practice of "Dharma" and hence, "wealth" is closely connected to "Dharma". The cow therefore symbolizes Dharma. The dust raised by the hoofs of walking cows, are, of course, related and connected to the cows. This "dust" due to it's nature of being connected with the "Rajoguna" (dynamism), gives rise to "Pride" (MADA). "Wealth" also gives rise to pride. Hence "Dust" or "Raja" has been called as "wealth".

"Spreading" (VYĀPTI) is equated to "desire" (Kāma) as, a person of endless desires only, keeps relationships and connections, with everybody and everything. The one, without any desire, (NISHKĀMA) does not entertain or keep connection or relationship with anyone. The purport of this word "VYĀPTI" (spread-over - having enveloped) is "to live along with various materials, having mingled with them" or "merging with other materials" or "even converting other materials like one's own form" - hence this entire process, is termed as, symbolic of "desire" or "Kāma". *Like the rise of "desire" in our Lord, gave Him the desire to create this Universe and to reside, in the universe, after entering into it by Himself. He, then, manifested Himself as all these forms and Names and also remained as "having enveloped" this entire creation. As this "spreading or enveloping" has been caused by the "desire" of our Lord, this example, aptly proves that "Vyāpti" or "spreading" is indeed the same as "desire".*

The "ALAKA" or hair of our Lord is equated to MOKSHA or liberation, due to the reason, that, the locks of hair, usually, are kept in a "bound" condition (i.e. well secured/groomed). But "ALAKA" - locks of hair of our Lord are always free (as they are free-flowing) and are termed as being free or MUKTHA. *Because of this Divine nature of these locks of hair being always "Free and liberated", it serves the purpose of arresting the minds of our Lord's devotees, through its luster and brilliance, from running away from the sweet remembrance of our Lord into other places/objects. These devotees get attracted to the brilliance of our Lord's locks of hair and come back to Him, turning their minds, back to Him. In this manner, our Lord, through His brilliant locks of hair, calls out to His devotees and blesses them with the Bliss of His own Divine form. (SWAROOPANANDA).*

Hence, in this Divine Leela, the cow, the particles of dust, "spreading" (Vyāp̥thi) and the "locks of hair" respectively represent the four primary goals of a human life viz. Dharma, wealth, desire and liberation (MOKSHA) and through these four ingredients, the Devotees of our Lord experience the fulfillment of all the primary goals of one's life! *This was indeed, due to our Lord's "special" Grace to His devotees, that, at one go, He wanted, His devotees, to have the joy and Bliss of everything!*

FURTHER EXPLANATIONS:

(1) In this world, it is common that one gets the desire to enjoy an object when he sees another enjoying it! Here, the locks of hair of our Lord, were like the bees, which were roaming all around His face, which is compared to a fully-blossomed lotus flower and these locks of hair were now looking, very brilliant, and whosoever sees these beautiful locks of hair, they get attracted towards our Lord and hence, these locks of hair have been compared to desire or Kāma. (i.e. this gives rise to desire). (TIPPANI).

(2) The dust raised by the walking cows, gives rise to "desire" and hence this "dust", as it makes the rise of "romantic love" (Sringāra) in the minds of the people of Vraja - hence also considered as of consisting of "Rajoguna". (LEKH).

(3) "The cow" remains with our Lord, at all times and hence, everyone remembers our Lord, no sooner they see the "cow". In other words, the mind, which might have been wandering here and there (i.e. not on the remembrance of our Lord exclusively) is made to remember our Lord, no sooner a cow is seen! This devotee then enjoys the Bliss and Rasa of our Lord's remembrance.

Hence the "cow" has been described as one who accords or makes one experience the Bliss of our Lord (ANUBHĀVAK). (TIPPANI).

CONTINUATION OF SRI SUBODHINI:

The tying up of the peacock feather, in the hair of our Lord gives rise to the Rasa or Relish of "valour" (VEERA) and "WONDER" (ADBHUTA).

EXPLANATIONS:

(1) The peacock feather usually inspires enthusiasm in the minds of people. Hence, it is regarded as the inspirer of "valour" (PRAKĀSH).

(2) That "our Lord has tied in His hair the peacock feather" - on seeing this, everyone gets great "wonder" (PRAKĀSH).

SRI SUBODHINI: The forest flowers, worn by our Lord give rise to "fear" and "laughter".

EXPLANATIONS:

(1) As these wild flowers have to be procured from very dangerous and inaccessible places in a dense forest, these flowers are considered as giving rise to the sense of "fear" and on seeing them, the sense or Rasa of "fear" is generated in the mid of the people of Vraja. (PRAKĀSH).

(2) These flowers were worn in such a way that they were, indeed, not looking very nice - Hence this type of wearing the flowers gave rise to "laughter".

SRI SUBODHINI: The beautiful way, with which, our Lord looked, at this universe, (which is His own) gives rise to the Rasa of compassion.

The beautiful "smile" gives rise to the sense of "anger".

When exalted Mahātmās, take the form with these types of special features, the last and the remaining Rasa of "aversion" rises.

When our Lord, playing His flute, manifesting the Bliss of the Brahman, enters into Vraja, then, the Rasa of "Peace" or "Sān̥thi" arises.

Those very near and dear devotees of our Lord, when they sing the greatness and glory of our Lord, then this gives rise to the Rasa of Bhakti or devotion.

In this manner, our Lord manifested all the Rasas or Relish in His self. The Gopis, although constantly saw our Lord, but, they now wanted to see Him, again and again. Hence, they stood there only, without moving or going away, from the place, our Lord was staying. Why did they stand there only? Shri Mahāprabhuji explains this by saying that our Lord, is seen, in an ordinary way, by the people, in the midst of many people, then, our Lord, although gives His vision to them, but He does not allow them to have His Holy Vision with all His Rasas or Relsih, together. He hides all these multi-Rasa Divine form, from these people, who, anyway, are not seeking our Lord, "above" everything else. When our Lord is alone, then in this "aloneness" (EKĀN̥THA) the Gopis thought that 'we will have His Holy vision, with all the Rasas being fully manifested' - with this desire, in their hearts, they never went out of that place, but stayed put there only! Due to this reason, firstly it has been said that the Gopis now "met" our Lord only - but did not have "Darsan" or the true Holy Vision! When the "Darsan" takes place during a "gathering" or meeting, then, it is never exclusive or intensive. It is always a shared superficial experience.

It was not that there was only one individual Gopi who was there, but many countless Gopis were present, who had now surrounded our Lord, as described.

Now the Gopis made our Lord separate from the cows, the Gopas and others. They surrounded our Lord, by themselves, keeping Him, in their midst, and came along with all the others (i.e. the cows, Shri Balarāma and the other Gopas). The Gopas came last behind all these groups. The purport of this is that the Lord Himself had a nice group of being surrounded by the Gopis!

What the Gopis did, is described next, and in the following verse, our Lord's coming into Vraja is explained.

ततस्ता यत् कृतवत्यस्तदुक्त्वा पश्चाद् भगवतो ब्रजे समागमनं निरूपयति पीत्वेति.

पीत्वा मुकुन्दमुखसारघमक्षिभृङ्गैस्ताप-

जहुर्विरहजं ब्रजयोषितोहि ।

तत्सत्कृतिं समधिगम्य विवेश गोष्ठं-

सव्रीडहासविनयं यदपाङ्गमोक्षम् ॥४३॥

VERSE 43 Meaning: "The Gopis of Vraja, drank the nectarian ambrosia of honey of our Lord's beautiful Lotus-like face, through their eyes, which symbolized the ever-desirous honey-bees. In this manner, they mitigated the sorrow of separation, caused by the Lord not being present, amidst them, during the day (as the Lord had gone into the forest, to graze the cows). The Gopis, welcomed and received our Lord, with their eyes expressing sweet bashfulness, smiles and humility and our Lord, in turn, entered Vraja, accepting all of these with great love."

श्रीसुबोधिनी : आदौ तापापनोदनार्थं गोपीजनवल्लभसरसः करुणावीचियुक्ताल्लावण्यामृतं पातव्यम्, अन्यथान्तस्तापो न गच्छेत्. गते हि तापे रसास्वादनम्. बहिस्तापो मिलनादेव गतः. स पेपीयमानो रसो यदि तापहारको मिष्टश्च भवति तदैव भूयान् पातुं शक्यः. तच्च लोकेनास्ति, दुग्धादीनां तृषादिजनकत्वात्. जलं नीहारवत् पातुं न शक्यते. उभयात्मकमपि यदि परिणामे सुखदं न भवति तदापि न समीचीनम्, अतो भगवल्लावण्यामृतं सर्वगुणविशिष्टमित्याह— **मुकुन्दो** मोक्षदाता ज्ञानरूपः शान्तः, अतो नाग्रे दोषजनकः प्रत्युत मोक्षपर्यवसायी. **मुखं** हि भक्त्यात्मकं भवति, अतः स्नेहाद् बहुपानं सम्भवति. तत्र **सारघं**— **सरघा** मधुमक्षिका, तया सर्वेभ्यः पुष्पेभ्यो रसं समानीयैकत्र मधु क्रियते तत् कोटरादिषु तिष्ठति. अन्यजातीयं तु मधु न द्रवीभूतं भवति, घनीभूतं च पातुं न शक्यम्. ब्रह्मादयोत्र सर्वे श्रुतयश्च सर्वाः **सरघा**स्थानीयाः; तैः सर्वैरेव सर्वप्रकरणेभ्यः परमानन्दं समुद्भूत्यैकत्रानन्दनिधिर्बोधितः. सर्वप्रकरणेषु प्रतिपादित आनन्द एकीभूयात्र स्थित इत्यर्थः. ब्रह्मादिभिः श्रुतिभिश्च प्रार्थनया भगवानत्रानीतः, रसस्तु गोपिकाभिरेव भुक्तः. त एव हि रसं जानन्ति ये तदेकोपजीविनो भवन्ति, ते भृङ्गाः. न तेषामन्यदेहनिर्वाहकमप्यस्तीति विषयान्तरसम्बन्धो नास्त्येव, केवलमन्यत्र परिभ्रमणमात्रं, तथा गोपिकानामपि चक्षूषि परिभ्रमन्ति सर्वत्र, विषयीकुर्वन्ति भगवन्मुखलावण्यामृतमेव. अत आहाक्षिभृङ्गैरिति, अनेन गोपिकानां श्रुत्यादिभिः सह साजात्यमपि निरूपितम्. पानं बहिःस्थितस्य द्रवद्रव्यस्यान्तर्निवेशनं, नेत्राणामपि स्वतो रसाभिज्ञत्वज्ञापनाय भृङ्गपदं, तथा सति स्वतोपि प्रवृत्तिर्भवति अन्यत्र च न विनियोगः सिध्यति. गोपिकानामपि देवतात्वादन्येनापि पानं सम्भवति, अतोस्माभिरेतावत्कालं नानुभूत इति चिन्तया यस्तापः स लावण्यामृतरसेऽन्तःपूर्णे गच्छति. अन्यस्तु त्रिविधोपि तापः पूर्वमेव गत इति ज्ञापयितुं **विरहजमित्युक्तम्**. ननु विरह एव किमिति सम्पाद्यते सन्निधान एव कथं न स्थायत इत्याशङ्क्याह **व्रजयोषित** इति, व्रजस्य हि स्त्रियो विवेकरहिताः पराधीनाश्च. तत्राप्यह्नि, अहनि स्त्रीस्वभावोपि बाधकः. अतः परं ताभिर्मिलिताभिर्मध्यस्थिते भगवति यत् कर्तव्यं तद् वक्तुमशक्यमिति सङ्क्षेपेणाह **तत्सत्कृतिमिति**. तासां सत्कारमनुभूय; परितः समालिङ्गनादि यावद् वा भगवद्वैभवेनापि शक्यं तत् सर्वं तासां सत्कारत्वेनोच्यते,

सम्यगधिगम्य प्रत्येकं भिन्नतया तत् सुखमनुभूय सम्यक्तया ताः कृतार्थीकृत्य गोष्ठं विवेश. ननु कोयं तत्कृतःसत्कारः? लौकिकभोजनादिरपि चेत् तत्कृत एव पुनर्गोष्ठे समागमनं व्यर्थमेव स्यात् लौकिकं च बाध्येत, अतो विशिनष्टि सव्रीडहासविनयमिति. यदिति विशेषतो वक्तुमशक्यम्. मुख एव रसः, तत्रान्धकारे यादृशी लीला सा व्यावर्त्यते अपाङ्गानां मोक्षो यत्रेति अलसादयश्चापाङ्गाः. कं कं प्रकारमभिनेष्यतीति प्रथमप्रकारापत्राया एव तस्याधिभूतास्त्रिविधान् रसानाह सव्रीडहासविनयमिति आदौ व्रीडा मध्ये पुष्टे रसे हासो रसान्ते च विनयः, तै सह वर्तमानं, प्रत्येकं बहुधायं रस इति दिव्यो भगवत्प्रभाव उक्तः. अनौचित्यपरिहाराय सत्कृतिशब्दः, जगत्पूज्यत्वाच्च. भगवतो यथाधिकारं च पूजा. नन्वत्राप्यागतस्य तद् भवेदिति कथं मार्ग एव सत्कारस्वीकारो जात इति शङ्कापरिहारार्थमाह गोष्ठमिति, गवां बन्धनस्थानं तत्, तथापि भगवत्प्रभावाद् यथोचितम् ॥४३॥

SRI SUBODHINI: The three "tasks" or "deeds" of the Gopis of Vraja are being described here. (1) The drinking of the nectarian beauty of our Lord. (2) The mitigation of sorrow arising out of "separation" (VIRAHA) from our Lord. (3) The "reception" and "welcome" accorded to our Lord.

In the first instance, with a view to mitigate and remove the sorrow caused by "separation" from the Lord, it was necessary, for the Gopis of Vraja, to drink and consume the nectar of our Lord's beauty from the lake of our Lord's Divine form as "GOPIJANA VALLABHA" (The Lord and Master of the Gopis), in which lake, there is always the rise and fall of waves in the form of our Lord's compassion! If they did not drink this nectar of our Lord's beauty, the sorrow created by the "separation" from our Lord, will never be removed! *One can experience the Rasa of our Lord's Bliss only when one's sorrow is ended or removed.*

The "external" sorrow was removed by the Gopis meeting our Lord. The "internal" sorrow was removed by drinking deep the nectarian beauty of our Lord's Lotus-like face!

If the nectarian drink, which one drinks is of the character of being capable of mitigating one's sorrow and also very sweet and wholesome to be consumed, then, one drinks the same with "special" interest! But, in this universe, there is no Rasa or drink of this nature! Milk is sweet and removes heat but can give rise to thirst and other "blemish". In this way, water is also of the same category and when it becomes "ice" or snow, it cannot be consumed at all or is dangerous to consume in excess. The purport is that both milk and water, although capable of relieving heat and is also sweet to consume, in the end, as both also cause "blemish" and "disability" (ASUKHAM), these are not considered as absolutely useful or great.

But the Rasa of our Lord's nectarian beautiful face is the only Rasa, which has combined in itself, all the Divine qualities and this is described. This "nectar of our Lord's beauty" is "blemish-free" as, it is the symbol of spiritual wisdom "Jñāna" and "Peace" (Sān̥thi) and in the end, confers "liberation" to the devotee. Our Lord's Lotus-like face symbolizes our Lord's Devotion or Bhakti and as Bhakti is a principle which is based on love and as love always flows as a stream (liquid), it can be easily be drunk or consumed, with great love!

This nectarian Rasa of our Lord's beauty is the honey, which our Lord's Lotus-like face represents. Like the honey bees, bring honey from the flowers and stores the same in the recesses of the trees, and this honey is in the liquid form. Other types of honey are hard and cannot be

drunk. In the same way, Lord Brahma and other celestial Gods, together with the Vedas, symbolizing the role of honey bees, have gathered the honey of Paramānanda (the Rasa of Bliss) from all the holy scriptures and brought the same from the Holy regions. Then, they established this Highest Rasa of Bliss on our Lord Krishna. *In other words, all the Bliss taken from the various Holy scriptures have joined together and got established and manifested in our Lord's Divine Form!* The purport of this is that, our Lord, manifested here in Vraja, answering to the prayers of Lord Brahma, celestial Gods and the Vedas.

Only the Gopikas were able to experience this highest Bliss of our Lord. Those who can live on this Rasa or Relish only (or who are entirely and fully dependant for their very life only on this Rasa of our Lord) can, really, appreciate and understand it's true exalted and Divine nature. The Gopikas were the honey bees and for the honey bees, the only food on which they can sustain and live is honey only and nothing else. *Hence, they have no relationship with anyone or anything else.* They go to other places only with a view to collect honey. The eyes of the Gopikas are compared to the honey bees. The honey on which they can sustain themselves is from the Lotus-like face of our Lord, in the form of His nectarian beauty. Thus, although these honey bees (i.e. the eyes of the Gopikas) do roam around elsewhere, they consume only the Rasa of our Lord's Lotus face and nothing else. That is why, it is said, that the Gopikas drank the nectarian honey of our Lord's Lotus face, through their eyes, which are equated to the honey bees! *By explaining in this way, it is emphasized, that the Gopikas were, indeed, the Holy Vedas and scriptures, which have taken these forms to serve our Lord.*

The "liquids" which are situated outside, and can be consumed, the same is called as a "drink". The eyes, by themselves are aware of the Rasa or Relish and to signify this, the "eyes" are described as the "bees". As the eyes are like the bees, automatically, the eyes are prone to the activity of drinking the Rasa or Relish. (i.e. without the prompting of the Gopikas). The eyes do not operate on other activities or objects. As the Gopikas were inherently Divine in character, they could drink through their "other" eyes also. Up to now, the Gopikas had the sorrow of not being able to drink deep the nectarian Rasa of our Lord's Lotus like beautiful face and this sorrow will be fully removed, when their inner-mind becomes fully satisfied by drinking this nectarian honey. After this only, they will attain release from this sorrow. All the other three types of sorrow (celestial, spiritual and physical) - all these were already mitigated, no sooner, they had the Holy Darsan of our Lord. The only sorrow, which remained with them, was the sorrow of their "separation" (VIRAHA) from the Lord. This sorrow also got mitigated by their drinking of the beauty of our Lord's Lotus like face!

Why did the sorrow of "separation" get risen in the minds of the Gopikas? Why did they not stay with our Lord all the time? Removing this doubt, it is said that they were "women of Vraja" - denoting that they were "innocent" and without much discriminating faculty (VIVĒKA). They were also under the control of the Gopas and, due to this, had to stay with the other Gopas, in their houses, and being womenfolk also, they could not go elsewhere, as their mind willed! Due to these reasons, they could not, always, stay or be present near to our Lord. This "inability" due to circumstances of their lives, although they always wanted to spend their entire time, with our Lord,

gave rise to this spirit of sorrow caused by "separation" from our Lord.

Now, these Gopikas, who gathered around our Lord did so many actions to our Lord and it is verily impossible to describe all of them. But it is appropriate to say, in a summarized way, that all the Gopikas welcomed and received our Lord in a most loving and affectionate manner. Our Lord also graciously accepted their welcome and service. Whatever happened there between the Gopikas and our Lord like embracing Him from all the sides and the joy and Bliss which our Lord could only give them - all these have been described, in one word, in this verse viz. "SATKĀRA" or proper welcome! Individual Gopikas welcomed and served our Lord, in their own particular individual ways and the Lord, in turn, graciously accepted and experienced their individual loving offerings and, in turn, made each one of them very fulfilled through His own loving gestures and actions. Now, after this, our Lord entered Vraja.

What type of welcome, service or reception the Gopikas did to our Lord? If this "reception" was done in the worldly way e.g. giving food etc., then our Lord's entry into Vraja will be a wasteful one, and even the ways of "worldly" reception will be prejudiced. Hence, a clear description is given about the nature of the special reception given to our Lord. It is said in clear terms that "reception given to our Lord cannot be clearly described in words!" But, in a subtle way, in this verse, reference has been made to this, through the words "Bashfulness, smiles and humility" - that the Gopikas served our Lord with their eyes filled with bashfulness, beautiful smile and humility! The Rasa or Relish of our Lord was situated in

His most beautiful Lotus like face. The Gopikas drank deeply the Rasa or Bliss of our Lord's beautiful face, in secret - *like there is no necessity to explain this in words, what was, indeed, a deeply felt exalted Divine experience of our Lord's love for the Gopikas and vice versa.*

The liberation conferred by the Holy Vision of our Lord is also of different kinds. Like the Rasa is "wonderful", the Holy Vision confers "liberation". With a view to determine, as to how our Lord will exhibit and respond with His Divine Leela, a description of the three types of Rasas or Relsih of "a first time" Gopika, is given here. (1) "Vreeda" means "Bashfulness" - through this, "Rasa" is originated and gets strengthened. (2) Then there is a beautiful smile and in the end (3) arises humility. In these three ways, the Rasa or Relish gets exhibited, in endless and different kinds and due to this reason only, all these manifestations of Rasa, have been deemed to be caused by our Lord's "Prabhāva" or magnificence or majesty! That, by describing all these, which happened entirely due to the Divine nature of our Lord, in a worldly way may become inappropriate - and that is why, in a subtle way, the word "SATKRUTI" (proper reception) has been used. *OUR LORD IS THE LORD OF THIS UNIVERSE AND WORSHIPPED AS SUCH. (JAGAT POOJYA).* Hence, each and every Gopika, received and served our Lord as per her "deserving" or authority. They could have served Him, even after coming back to Vraja. But why did they express their "welcome" on the way only? Answering this, it is said that, Vraja is a cowherd place and here the cows are bound. The Gopikas cannot do the "welcome" to our Lord, in Vraja. But due to the Grace and Majesty of our Lord, the Gopikas did their welcome to our Lord in Vraja also - i.e. whatever was possible to be done at Vraja were

done. [After coming back to Vraja, the Gopikas cannot do, whatever they were able to do to our Lord, on the way, because our Lord does not give the Bliss of His Rasa or Relish in those places and houses, where the prevailing context or situation is predominantly "worldly" - PRAKĀSH.]

Our Lord was given due reception in Vraja also. This is described in the next verse.

तत्रापि सत्कारो जात इत्याह तयोरिति.

तयोर्यशोदारोहिण्यौ पुत्रयोः पुत्रवत्सले।

यथाकामं यथाकालं व्यधत्तां परमाशिषः ॥४४॥

VERSE 44 Meaning: "Mothers Yasodha and Rohini, who had the highest love for Shri Krishna and Shri Balarāma, blessed the boys, with auspicious benedictory words, as per their desire and in accordance with the practices (of that time)."

श्रीसुबोधिनी : साधारण इतिज्ञापनार्थमुभयोर्ग्रहणं, यशोदारोहिण्याविति लोके ख्यातिरुक्ता. पुत्रयोरिति लौकिक एव भावः. प्रेमरहितं न गृह्णातीत्याशङ्क्य पुत्रवत्सले इत्युक्तम्. इच्छामप्यनतिक्रम्य कालमप्यनतिक्रम्य परमाशिषो व्यधत्ताम्. कामः स्वनिष्ठः. सन्ध्याकाले च परोक्षतयैवाशिषो वक्तव्या इति कालापेक्षानिरूपणम्. नमस्कारे कृतेऽकृते वा स्वस्य महित्वं स्थापितवत्याविति ज्ञापयितुमाशिषां निरूपणम् ॥४४॥

SRI SUBODHINI: On reaching Vraja, the reception and welcome, accorded to our Shri Krishna and Shri Balarāma was, indeed, ordinary and what was commonly done. That is why both the names have been given separately. Instead of mentioning as "Mothers", here, in this verse, the actual names of Yasodha and Rohini have been mentioned - just to denote that these names are famous in this world. Once again, instead of mentioning

the names of Shri Krishna and Shri Balarāma, the word "sons" has been mentioned - to denote that both the mothers regarded our Lord and Shri Balarāma, as their own children, in the "worldly" way. OUR LORD ACCEPTS SOMETHING FROM ONLY THOSE WHO HAVE LOVE FOR HIM - THE LORD SEES THIS FIRST, AS THE MOST IMPORTANT POINT! IF, THERE IS NO LOVE, THEN THE LORD DOES NOT ACCEPT ANYTHING FROM THIS PERSON! That is why, it is said, in this verse, that, both the mothers were "loving very strongly" our Lord and Shri Balarāma. They were, indeed, very fond of them.

Our Lord, on seeing the mothers' love for Him and to Shri Balarāma, accepted, whatever was done by them, according to their own desire and according to the time (i.e. prevailing practices of those times). *(The purport of this is that the Lord sees the "LOVE" behind every action and gives the highest importance for this love for Him).* E.g. during the evening "Sandhya" time (confluence of dawn to dusk), auspicious benedictions are given only in absentia (not done in the presence of those, who are being blessed). Hence, the factor of time, has been described, for giving auspicious benedictory words. When our Lord and Shri Balarāma prostrated to their mothers, the mothers, in turn, with a view to exhibit their nobility and greatness, began to give their blessings.

After this, whatever "service" was rendered in Vraja, is being explained.

तत उपचारा गताध्वानश्रमाविति .

गताध्वानश्रमौ तत्र मञ्जनोन्मर्दनादिभिः।

नीवीं वसित्वा रुचिरां दिव्यस्रग्गन्धमण्डितौ ॥४५॥

जनन्योपहतं प्राश्य स्वाद्वन्नमुपलालितौ।

संविश्य वरशय्यायां सुखं सुषुपतुर्व्रजे ॥४६॥

VERSES 45 and 46 Meaning: "At Vraja, on being massaged and bathed, the tiredness in both the boys left them; But Shri Krishna and Shri Balarāma, then wore beautiful dresses and were adorned with the garlands of divine flowers. On the forehead, a beautiful sandal paste. Tilak was done; They both ate the wholesome and tasty food brought by the mothers; They were now pampered by both the mothers, and they slept in great peace and joy, on very beautiful beds."

श्रीसुबोधिनी : मज्जनान्युन्मर्दनादीनि, उन्मर्दनमादिर्येषां मज्जनानां, छान्दसः परनिपातः, मज्जनं वा पादयोः, मज्जने वोन्मर्दनादिना, रजोनिवृत्त्यर्थमादौ वा मज्जनप्रातीतिकोयं श्रमः. नीवीं मल्लानामिव रुचिरां पीताम्बरादिनिर्मितां दिव्येन स्रग्गन्धादिना च मण्डितौ जातौ मध्ये त्वधिकारिदेवैस्तथा कृतौ ॥४५॥

श्रीसुबोधिनी : पश्चाज्जनन्योपहतं प्राश्येति रोहिण्या समानीतं, प्रायशो भगवतो बलभद्रेणैव सह भोजनं, असमासाद् द्रव्यमेकमेवेति न यशोदाया वेलक्षण्यम्. प्राश्येति कोमलदुग्धान्नादिकं सूचितम्. तत उपलालितौ पित्रादिभिः सर्वैरेव, सर्वेषामनुग्रहार्थमेवमुक्तम्. वरशय्यायां संविश्येति रात्रिकृत्यमुक्तं, जनन्यादिभिः सह शयननिषेधार्थमुक्तं सुखं सुषुपतुरिति. लीलाह्निकी सम्पूर्णा निरूपिता, व्रजे हि नात्यन्तं धर्मप्रधानता, अतो न रात्रिकृत्यं किञ्चिदुक्तम्. व्रजस्यानुक्तिसिद्धत्वेपि कथनेन सम्पूर्णे व्रजे स्वप्रियाभिः सह शयनं सूच्यते ॥४६॥

SRI SUBODHINI: In the verse both "bathing" and "massaging" have been given in that order, although the latter precedes the former. Why? Here the Vedic grammar has been adopted. There are also other interpretations for this. Perhaps, they were given bath, by cleaning only both

the legs and later, they were given full bath, after the massage! Or it may mean also that they were bathed, first, with the dust picked on the way! Or it may be that the dust picked on the way, had, indeed, made both of them very dirty. So, with a view to remove this dirt first, they were given a bath. Then oil and unguents were applied for a more elaborate bath!

The above "cleaning" was done, with a view to remove their tiredness, caused by the outing for the entire day! But our Lord was not tired at all but He just "acted" as though He was just tired!

After this, they wore, like the wrestlers, very beautiful dress and Pitāmbar. Beautiful garlands were worn by them. They were applied with fragrant unguents. They, then ate milk-based food, tenderly brought, with love, by mother Rohini. Our Lord, always ate with Shri Balarāma only.

After their meals, father and others pampered them to their heart's content. Through these actions our Lord manifested great beneficent blessing and Grace on everyone.

Now our Lord's going to sleep is being explained. Our Lord laid down on a very beautiful bed. As our Lord's sleeping, separately is indicated, it is but appropriate, that the scriptures prohibit the sleeping with one's mother after certain age. Up to now, all the activities of our Lord, done during the day, have been described and not what was done by Him, during the night. The reason for this is that in Vraja, the importance is given to our Lord (Dharmi) and not to the Dharma or action done at a particular time.

Although, not clearly mentioned here, as to what our Lord did, in the night, reference has been made in this verse, that the Lord slept very well, in peace and comfort! But from this, we have to deduce that our Lord slept, in the entire Vraja, with His own loving consorts. (This is indicated by the words used in this verse separately - that "the Lord slept in Vraja".)

In this way, after describing our Lord's "day-duty" an introduction is given in the next verse for one of our Lord's own liked subject for His Leela viz. subduing the Kāliya Serpent.

एवमाह्निकं भगवत्कृत्यं निरूप्य वैषयिकं भगवत्कृत्यं वक्तुं कालीयहृदगमनार्थं प्रस्तावनामाहैवं स भगवानिति.

एवं स भगवान् कृष्णो वृन्दावनचरः क्वचित् ।

ययौ राममृते राजन् कालिन्दीं सखिभिर्वृतः ॥४७॥

VERSE 47 Meaning: "Oh King! In this way, accompanied by His friends, Shri Krishna, without Shri Balarāma, one day, going around Sri Brindāvanam, came alone, to the banks of the Yamuna river."

श्रीसुबोधिनी : एवं निरोधार्थं वृन्दावनचरो भगवान् जातः. तत्र हेतुः स भगवानिति— स इति निरोधार्थमेवागतः, भगवानिति सामर्थ्यम्. कृष्णइति नाम्ना" ऽनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथे"तिवाक्यार्थं बोधयितुं प्रवृत्तिरुचितेति. क्वचित् कदाचित् कस्मिंश्चिद्देशे वा तत्कार्यं स्वसाध्यमेवेति ज्ञात्वा राममृते कालिन्दीं ययौ. वनं ह्युभयत्रापि भवति— पर्वतसमीपे कालिन्दीसमीपे च. तत्र निदाघे प्रायशः कालिन्दीसमीप एव गोचारणम्. सखिभिर्वृत इति तेषां समानशीलतोक्ता, अपरिहार्यतापि, अन्यथा भगवान् स्वयमेव गच्छेत् ॥४७॥

SRI SUBODHINI: With a view to bless all the people of Vraja only, with Pure and Total Devotion (NIRODHA), our Lord was going around Brindāvanam.

Why? Our Lord was capable of everything (i.e. to inspire and bless all the people with NIRODHA) and for our Lord only, Shri Gargāchārya, had told, earlier that, *"All of you will mitigate and overcome all your sorrow and difficulties, with the help of this boy"*! Hence, with a view to make these words come true, it was necessary for our Lord to do those actions which are aimed at the removal of sorrow of the people of Vraja. As the Lord decided to complete a particular task, by Himself, without Shri Balarāma, our Lord came to the banks of the Yamuna river by Himself! The forest and the mountain were near to the Yamuna river. But, during the summer, usually, our Lord came to the banks of this river, grazing His cows, along with His friends. From this, it is also said, that, the friends of our Lord also exhibited the same character and aptitude like our Lord and hence our Lord could not, also, leave them alone. So our Lord brought them along to the banks of the Yamuna river. If it was not so, our Lord would not have brought them to the Yamuna river.

Having gone over there, in this way, along with the cows, Gopas and His friends, our Lord stood in one place and the Gopas and the cows went to a different place. This is described in the next verse.

एवं सम्भूय गतानां मध्ये भगवानन्यत्रैव स्थितः, भिन्नप्रक्रमेणैव गावो गोपालाश्च गता इत्याहाथेति.

अथ गावश्च गोपाश्च निदाघातपपीडिताः ।

दुष्टं जलं पपुस्तस्यास्तृषार्ता विषदूषितम् ॥४८॥

VERSE 48 Meaning: "Afterwards, utterly exhausted by the heat of the summer and tired with extreme thirst, both the Gopas and the cows drank the poisoned waters of the Yamuna river."

श्रीसुबोधिनी : क्वचिद् वृक्षच्छायायां भगवन्तं स्थापयित्वा “जलं पाययित्वा पीत्वा चागमिष्याम” इत्यभ्यनुज्ञाय दूरेऽगन्तव्यमिति बोधिता अपि विशेषतो न निषिद्धा निदाघातपेनात्यन्तं पीडिता दुष्टं तस्या यमुनाया जलं पपुः. सा हि यमभगिन्यतो दुष्टायापि स्थानं दत्तवती. स च दोषो न तस्याः किन्त्वन्यकृत इत्याह विषदूषितमिति, विषेणात्यन्तं दूषितम्. उष्णस्पर्शादिनापि दूष्यते तदर्थं विशेषः ॥४८॥

SRI SUBODHINI: The word "Atha" (And, now) denotes that a different Divine Leela of our Lord is being described.

The Gopas made our Lord, stand under the shadow of the trees and went away, after getting permission from our Lord, to drink water from the nearby Yamuna river. They wanted the cows and other cattle also to quench their thirst. Although the Lord, indicated to them to go afar and drink the water but, specifically, did not prevent them from drinking water from the nearby river. They were affected by the heat of the summer season and hence, then and there, they began to drink the poisoned water of the Yamuna river. The river Yamuna, being the sister of Lord Yama (the Lord of Death) had given refuge to a cruel person in the form of the kaliya serpent. The "blemish" in the waters of Yamuna river was not due to the river itself, but it was caused by someone else. That is why, it is said that the waters of this river had become badly polluted with poison. The words "highly polluted" have been used to denote that, at present, the waters of this river was very dangerous due to "poisoning". Usually water can get polluted through heat, touch etc. But, an emphasis on the "dangerous" nature of the factor of the waters being "poisoned" has been made, through this reference.

In the next verse, the result of drinking this poisonous water is mentioned.

पानफलमाह विषाम्भ इति.

विषाम्भस्तुदपस्पृश्य दैवोपहतचेतसः ।

निपेतुर्व्यसवः सर्वे सलिलान्ते कुरुद्वह ॥४९॥

VERSE 49 Meaning: "Oh scion of the Kuru race! Due to their own destiny and carelessness, they used this poisoned waters of the Yamuna river (for bathing, drinking and washing) due to which, they became lifeless and fell near the river water".

श्रीसुबोधिनी : उपस्पर्शनं पानस्नानादिकं स्पर्शमात्रं वा, तावतैव सर्वे व्यसवः सलिलान्त एव निपेतुः. ननु तेषां जीवनादृष्टस्य विद्यमानत्वात् कथं व्यसवो जाताः? तत्राह दैवोपहतचेतस इति— तेषां हि तावदेव जीवनादृष्टमतो दैवेनैवोपहतचेतसः सलिलसमीपेऽर्धजल एव निपेतुः. यद्यपि दोषो दूरीकृतो धेनुकवधेन तथापि पूर्वसन्ततिरपि दूरीकर्तव्या. दुष्टेनैव हि दोषाणां नाशो भवत्यलौकिकसुकृतेन च दिव्यभावोत्पत्तिः विश्वासार्थं सम्बोधनम् ॥४९॥

SRI SUBODHINI: No sooner they took a bath, or drank the same or even touched the poisoned waters of this river, they died and fell near the river in shallow waters. Although, they had enough years to live on, why did they die then? Answering this it is said, that they had only that much life and due to their own destiny, they were inspired to drink the poisoned waters. Although their "blemish" had been destroyed, with the destruction of demon Dhēnukāsura, there were still more "blemish" left in them, which were required to be removed, with the Grace of our Lord. [LEKH: Through the destruction of the demon Dhēnukāsura, their attachment and ignorance about the "body" have been removed, due to which, these Gopas will never have to live in another body. But, till the subtle body is existing, there will always be some left-over

"blemish". Hence, the Lord willed that their "subtle" bodies also should get destroyed, through drinking this poisoned water and from now on, they will never face the problem of having to live in another body i.e. they will be liberated). The destruction of these "blemish" can be achieved only through violent and cruel actions (i.e. here the death of the Gopas and the cows). Through the performance of the supernatural good deeds (ALOUKIK PUNYA KARMA), the rise of Divine attitude or status takes place. (This is indicated in the next verse, when our Lord's Divine blessings and actions lead to this rise of Divine stature - LEKH.)

In the following verse, the action of our Lord, is being described.

ततो भगवत्कृत्यमाह वीक्ष्येति.

वीक्ष्य तान् वै तथाभूतान् कृष्णो योगेश्वरेश्वरः ।

ईक्षयामृतवर्षिण्या स्वनाथान् समजीवयत् ॥५०॥

VERSE 50 Meaning: "On seeing all of them dead, our Lord Krishna, who is the Ishwara and the Lord of all the masters of Yoga, revived all of them as He is the Lord of all of them and made them come back to life, through His eyes, which showered life-reviving nectar on Gopas and the cows."

श्रीसुबोधिनी : स्वभावतोपि जानाति तथापि क्रीडायां साधनं वक्तव्यमिति योगेश्वरेश्वर इत्युक्तम्. योगस्यापि नियन्ता, योगेन हि सर्वेषां ज्ञानं भवति, तत्राप्ययं नियामकः, किंपुनः स्वज्ञाने वक्तव्य इत्यर्थः. योगेश्वराणामपीश्वर इत्युपदेष्टृणामप्ययं नियामक उक्तः, तत्र हेतुः कृष्ण इति, सदानन्दः. तान् निरोधार्थमानीतान् वै निश्चयेन तथाभूतान् न तु मूर्च्छितान् स्वयमागत्य वीक्ष्य वीक्षणेन नूतनदेहान् निर्मायामृतवर्षिण्येक्षया समजीवयत्, सर्वे हि प्राणा अमृता आधिदैविकाः, तान् दृष्ट्यैवानीय तेषु देहेषु वर्षति स्म.

नन्वेतावत्करणे को हेतुः? तत्राह स्वनाथानिति. सम्यगजीवयदिति
पुनर्विषयसम्बन्धेपि न तेषां काचित् क्षतिः ॥५०॥

SRI SUBODHINI: Although, our Lord knew, as He is Omniscient, as to how to revive them, from their death, our Lord, when He enacts His Divine Leela, always completes His Leela, through an instrument or a particular method. To explain this point, in this verse, our Lord has been referred to as "YOGĒSHWARA" (i.e. the Lord and Master of all Yogis). Through "Yoga" one can easily understand the role and qualities of all types of materials. But our Lord is the controller of this knowledge of "Yoga" and hence, all this knowledge about everything is always present in our Lord, as He is Omniscient (the All-knowing). There is no doubt on this.

Our Lord is not only the controller and organizer of all the Yogic systems, He is also the Lord, Master and Ishwara of all the Masters of Yoga i.e. He is the originator and controller of those great Masters and teachers of Yoga also! Our Lord is Shri Krishna, who is of the Divine form of perpetual Ananda or Divine Bliss.

Our Lord had brought these cows and the Gopas, there, with a view to make them attain Pure and Total devotion (NIRODHA) to Him. He now came there, and saw Himself, that all the cows and the Gopas are just not unconscious, but were lifeless!

Our Lord, just by seeing them through His eyes, showering His nectarian life-reviving Ambrosia revived them fully and made them come alive! The word "proper and beautiful way" (SAMYAK) is used to denote that the vial air or Prana, which had left them earlier was celestial in character. Our Lord brought this celestial lives back, through His nectarian ambrosia showered on them with

His eyes and established it in their bodies, so that, although their bodies were now affected by the poison, they will not have any problem to come alive, as our Lord, reestablished the celestial and Divine Prana or vital air in them, once again, through His own Grace and Power! He did all this as He is the Lord and Master (i.e. Protector) of these Gopas and the cows!

In the following verse, the differences seen in the revived cows and Gopas and the nature of their form, like they were before, are all described.

तेषां पूर्वस्माद् वैलक्षण्यं तद्रूपतां च प्रतिपादयति त इति.

ते सम्प्रतीतस्मृतयः समुत्थाय जलान्तिकात् ।

आसन् सुविस्मिताः सर्वे वीक्ष्यमाणाः परस्परम् ॥५१॥

VERSE 51 Meaning: "They all got their old memory back fully and having got up near the river waters, saw each other in great wonder and astonishment!"

श्रीसुबोधिनी : त एवैते जीवाः, सम्यक् प्रतीता स्मृतिर्येषाम्—
अनुसन्धानं प्राप्तमेव भवति परं सर्ववृत्तान्तपुरःसरं न
भवतीत्याधिदैविकभावमापन्नाः सर्वे स्मृतियुक्ता जाताः. अतः समुत्थाय
जलसमीपं परित्यज्य प्रदेशान्तरं गताः सुविस्मिता जाताः. एतावान् भावो
भगवता विशेषः कारितोऽतो विस्मयो, भगवद्भावस्य निवृत्तत्वात्. ततः सर्वे
परस्परं वीक्ष्यमाणा प्रत्येकमुद्धोधका इव जाताः ॥५१॥

SRI SUBODHINI: These were their former lives only and hence they got their memory back fully and they began to think as to who they were. Where were they before? Etc. But they could not understand, as to where they were, before, they got back their lives. Even this sort of memory was given to them only because they were celestial lives and they had the Divine Bhāva or basis for their lives.

They all got up and after leaving this place, nearer to the waters, went away to another place and there, they got into a state of intense wonder and marvel! Our Lord had specially blessed them with "new bodies" (supernatural bodies) and this factor of being "specially equipped with a supernatural body" made them "wonder and marvel" intensely. But, on the disappearance of this "Attitude of Divine Bhāva" (BHAGAWAD BHĀVA), (this was caused by our Lord) they now saw each other like before, like those who wake up each other and stare or look as to what has really happened?

On waking up each other like this, they came to know of their experience and this is described below.

अत एबोद्धुञ्जानाः पूर्वसिद्धं सर्वमेव ज्ञातवन्त इत्याहान्वमंसतेति.

अन्वमंसत तद् राजन् गोविन्दानुग्रहेक्षितम् ।

पीत्वा विषं परेतस्य पुनरुत्थानमात्मनः ॥५२॥

VERSE 52 Meaning: "Oh King! They knew and realized that, their coming back to life and standing and staring at each other in wonder, were all due to our Lord's Grace, through His nectarian showers, even after dying by drinking the poisoned waters of the Yamuna river."

श्रीसुबोधिनी : स्वयमेवानुमानं कृतवन्तः प्रायेणैवं भविष्यतीत्युत्प्रेक्षितवन्तः, भगवद्वैभवस्याप्रत्यक्षत्वात्. राजन्निति स्नेहसम्बोधनम्. तदग्रे वक्ष्यमाणं; गोविन्दस्यानुग्रहेणेक्षणं यत्रेति तद् ज्ञातवन्तः. तदाह विषं पीत्वा परेतस्यात्मनः स्वस्य पुनरुत्थानमिति, भगवत्कृपावीक्षणेनैव जातमिति ज्ञातवन्तः. एवं ज्ञानपूर्णे देहस्तैः प्राप्त इति प्रथमो निरोधो निरूपितः ॥५२॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे द्वितीये तामसप्रकरणेऽवान्तरप्रमेयप्रकरणे

ऐश्वर्यनिरूपकप्रथमाध्यायस्य

स्कन्धादितः पञ्चदशाध्यायविवरणम् ॥

SRI SUBODHINI: They, by themselves, reasoned out that they have, indeed, come back alive after being dead! They did this, as at the time of our Lord showering His nectarian Grace, through His eyes on them, they were not there alive and could now only deduce that they were, indeed, revived only with the Grace of our Lord.

Here, "Oh King!" - these words are used by Shri Sukadeva to once again express his love for the King.

The cows and the Gopas got now new supernatural bodies full of spiritual wisdom. Thus, they attained their First Pure and Total Devotion to our Lord (NIRODHA).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the fifteen chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्य चरणकमलेभ्यो नमः॥

॥ द्वितीयः स्कन्धादितः षोडशोऽध्यायः ॥

CHAPTER 16 - CANTO 10 -

SRI BHAGAVATAM.

इन्द्रियाणि समस्तानां मृत्यवः समुदाहृताः ।

त एव विषपूर्णानि कालीयस्य शिरांसि हि ॥ (१) ॥

KĀRIKA 1 Meaning: "In the scriptures, the real nature of the senses of the human beings has been explained as being the form and cause of death (MRITYUROOPA). These senses are the heads of the poisonous Kaliya serpent."

अतस्तदुपमदोत्र निरूप्यो हि त्रयोदशे ।

सन्तुष्टो भगवांस्तेषु स्वलीलां चेत् करोति हि ॥ (२) ॥

भक्तिमार्गानुसारेण निस्तारो नान्यथा भवेत् ।

KĀRIKĀS 2 and 2 ½ : "Hence, in this chapter the subjugation of Kaliya serpent, has been described (i.e. destroying the behaviour of Kaliya serpent and reforming him). When our Lord is satisfied, and by Himself, when He enacts His Divine Leelas, as per the path of Bhakti or devotion, at that juncture only, they get released from this Samsara (i.e. the cycle of births and deaths). In no other way can this happen.

तेषां प्रपञ्चः कामिन्यस्ताश्चेत् कृष्णस्य सर्वथा ॥३॥

ततोऽसैवेन्द्रियाणि भवन्त्याज्ञावशे हरेः ।

तदैव विषयश्चापि हरेर्भवति सर्वथा ॥४॥

सर्वोपयोगरहितः पूर्वसम्बन्धहानतः ।

KĀRIKĀS 3, 4 and 4 ½ : "The strength and prominence of these senses occur due to its association with women and attachment to the worldly objects/materials. If these women also come to obey the orders of our Lord, then, all the materials and objects also will be seen and experienced as and of our Lord only; Through this, the attachment to the worldly objects such as the women and others are removed and they are freed from the desires for these objects." (i.e. these objects having become "Divine" (of and for our Lord) do not become the "subject" (VISHAYA) of anyone's desire or attachment).

परीक्षैवेन्द्रियाणां हि निग्रहं कुरुते हरिः ॥५॥

परीक्षार्थं ततो देवः कालं प्रेरितवांस्तथा ।

KĀRIKĀS 5 and 5 ½ : "The Lord destroys His own senses only with a view to test them (so that the devotees can be purified and strengthened). Hence, the Lord has inspired the "TIME" (KALA) to do likewise."

स्वासक्तिश्चापि कर्तव्या निरोधे मध्यमे महान् ॥६॥

यत्नः कर्तव्य इत्येव मुग्धभावं चकार ह ।

KĀRIKĀS 6 and 6 ½ : "Our Lord desires that the Gopas should get loving attachment to Himself. Hence, with a view to establish the Nirodha (Total and Pure devotion to the Lord) of the Middle-order, our Lord, has to put a lot of efforts and for this sake only, our Lord manifested His innocent Bhāva or attitude."

कथामात्रत्वाभावाय सङ्क्षेपेणाह तां पुरा ॥७॥

अक्लिष्टकर्मा भगवान् ज्ञापयामास लीलया ।

उद्यमश्चापराधश्च परीक्षा कार्यमेव च ॥८॥

स्तुतिः प्रसाद इत्यत्र षडर्थाः परिकीर्तिताः ।

KĀRIKĀS 7, 8 and 8 ½ : "This is not just a story at all ! To enable us to understand this, at first, this has been explained in a summarized way. This also has been shown by our Lord through the enactment of His Divine Leela, as our Lord can do everything with ease and without any difficulty.

There are 6 meanings explained in this chapter viz. (1) Effort (the subjugation of the Kaliya serpent). (2) Sin or wrongful act (the wrongful act committed by the Kaliya serpent). (3) Testing (the testing of the Bhakti and love of His devotees). (4) The task (the task of completing the subjugation of Kaliya). (5) Stuti (Praise), (the praise done by the wives of the Kaliya serpent) and (6) Prasāda (Grace), (the Grace of the Lord)."

Commentary (including Tippani, Lekh, Prakāsh and Yojana).

The scriptures specify 100 years as the "Age" or longevity for a human being (SATAYUHU PURUSHAHA SATENDRIYAHA). They also say that a human being also has 100 deaths. Here the word "senses" (INDRIYA) means "Death or MRITYU". The Gopas (in the earlier chapter) had died due to the poisoned senses or Indriyas. All these senses constitute the head of the Kaliya serpent. This serpent, due to anger, had kept his poison, at the top portion of his head and due to this, he was able to put out, this poison, through his eyes.

Our Lord had revived all the Gopas and the cows from their death, through the showering of nectar from His eyes. The Lord made their bodies new and divine. Due to this, no more poison could enter into the senses of these Gopas and the poison in the senses of the Gopas came back to rest on the head of Kaliya and hence, the heads of Kaliya, have been termed as the senses or Indriyas of the Gopas.

The senses are always prone to seek pleasure from their respective material objects. Hence, usually, they are not attracted to our Lord and, as a rule, keep away from our Lord. As they are away from our Lord i.e. the senses do not get attached to our Lord, they do not get any relationship or love for our Lord. *It is necessary to subjugate these senses, with a view to make them get related and attached to our Lord. This is achieved in two ways. (1) Through the path of spiritual wisdom (Jnāna) and (2) Through the path of Bhakti or devotion to our Lord. Through the path of Jnāna, all the senses get subjugated and also get destroyed. This "destruction" of the senses, leave them incapable of enjoying the Bliss of service and worship, through pure devotion to our Lord. Hence, we may consider this "destruction" of the senses or Indriyas as not the right path, as in this path, the "uselessness" of the senses or Indriyas is experienced (whereas the senses and Indriyas have been given to serve our Lord). The origin of the senses, themselves, is questioned.*

In the path of devotion to our Lord, in the subjugation of the senses or Indriyas, there is no complete destruction of these - but only the "blemish" in them is removed or destroyed. These senses become "sinless" and "blemish-free" and are capable of experiencing the sweetness of

devotional Bliss and worship/seva, of our Lord. Through this, the origin and existence (and the very meaning thereof) of the senses are justified.

The subjugation of the senses, in this path of pure devotion to our Lord, takes place, when, our Lord is pleased and through the methods employed in this path of devotion, enacted the Divine Leela of dancing on the heads of Kaliya, which contained the senses of the Gopas. Why? Our Lord had decided and desired that the Gopas should get liberated from this Samsara. Through this "Divine Dance Leela" our Lord caused/removed the blemish of Samsara from these Gopas and inter alia also removed the sin and blemish of Kaliya. The purport of this is that, one can escape from this Samsara only through the path of devotion to our Lord and no other path can achieve this.

One gets enmeshed in the net and web of this Samsara, when one's senses get thoroughly attached to the world (in the form of "women" and "gold"). These "women" are the root for the expansion of this world and if these "women" themselves become "Godly" or "Divine" (i.e. belonging to our Lord), then, the senses will begin to obey, the orders of our Lord as there will be an end to the "worldly and material" nature on the part of these senses.

Here, the wives of the Kaliya serpent, could have made the expansion of worldliness and materialism and if they were to become devotees and belong to our Lord only, then, all the tasks of our Lord will become simplified. Hence, our Lord performed this Divine Leela of Dancing on the heads of Kaliya. Not only the sins and blemish of Kaliya were removed but also the wives of

Kaliya became great devotees of our Lord, and praised our Lord, after surrendering to Him.

Our Lord punished the wrongful acts of Kaliya. But why did He have to get bound through this serpent and also show to all the persons at Vraja, as though He became unconscious and why did He have to create all the other dangerous consequences, arising out of this Divine Leela? Answering all these doubts, our Shri Mahāprabhuji says (Karikas 5 and 5 ½) *that, our Lord subjugated His own senses and the reason for this is that our Lord wanted to test whether the Gopas' Nirodha (which the Lord had established in them earlier) and pure devotion and love to Him, is ripe or not.* Hence our Lord enacted like this (as though He has been bound by Kaliya and He has become "unconscious"!).

On seeing the sorrow of the beloved, the loving devotees experience greater sorrow and pain than death itself. "If the Gopas have real and sincere love for Me, they also will attain and exhibit the same attitude or Bhāva" - with a view to see this, our Lord enacted this Divine Leela.

In this same way, our Lord caused the celestial Time (who is none other than our Lord Himself) to create three types (spiritual, celestial and physical) of difficulties for the sake of "testing"!

With a view to specifically explain, it is said, through the test of love, our Lord desired them to pass through and made them attain the "middle level" of NIRODHA (Pure and Total Devotion to our Lord). Hence to achieve this, our Lord put so much great effort, so that devotees can attain Pure and Total devotion to our Lord.

"This is only a story". How can this cause NIRODHA?

Our Shri Mahāprabhuji removing this doubt, says that this is not just a story! In the first verse, Shri Sukadeva has said, in a summarized way, that "this is a treatise on the path of devotion to our Lord!" Moreover, in this path, the "hearer" is supposed to ask and the "speaker" is supposed to reply, in a detailed way and make the hearer fully understand the purport and the main theme of the story. Following this tradition, Shri Sukadeva, on being asked by the King, has described this entire story in a very detailed manner. Through this, the King fully understood the real purport and essence of the entire story.

Through this Divine Leela, our Lord also showed that "For me there is no difficulty or problem to get anything done or to complete any task".

तत्र प्रथमं सङ्क्षेपेण कथामाह विलोक्येति.

॥ श्रीशुक उवाच ॥

विलोक्य दूषितां कृष्णः कृष्णाहिना विभुः ।

तस्या विशुद्धिमन्विच्छन् सर्पं तमुदवासयत् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said "On seeing the Yamuna river being fully polluted with the poison of the Kaliya serpent, our Lord Shri Krishna, who is Omnipotent (i.e. capable of doing or achieving everything), with a view to purify the river, removed the serpent from this river" (i.e. the Kaliya serpent was taken out and outlawed).

श्रीसुबोधिनी : कृष्णां यमुनां कृष्णाहिना कालसर्पेण कालीयेन दूषितां विलोक्य समर्थो भगवांस्तस्या विशुद्धिमग्रे क्रीडार्थमन्विच्छन्तं सर्पमुदवासयत् ततोऽन्यत्र प्रेषितवान् सारूप्यं प्राप्तो हि भगवता निर्दुष्टः कर्तव्यः. सारूप्यं प्राप्तेन च दोषो नान्येन निवारणीयो रूपान्तरे च रूपान्तरदोषो न निवार्य इतिमर्यादा, अतः कृष्णपदत्रयम् विभुरिति सामर्थ्यम्.

प्रकृतोपयोगिसारूप्यादेव न मारणं, हृषीकेशत्वाच्च नर्तनम्, अत एव कलौ
 कृष्ण एव सर्वदोषनिवारको यदि सर्वेन्द्रियेषु नृत्यतीन्द्रियकृतमपराधं च
 सहते. अतो यमुना शुद्धा कर्तव्येति तस्याः प्रसिद्धायाः प्रसिद्धं सर्पं दूरीकृतवान्
 ॥१॥

SRI SUBODHINI: The entire story, was told, through this first verse only, by Shri Sukadeva. In the verse, the Yamuna river has been called as "KRISHNAA" - to denote that the hue and colour of this river was, black or dark (SYĀMA). The Kaliya serpent has been termed as "KRISNAHI" - to denote that, even this Kaliya serpent was black or dark. Our Lord's Holy Name, is also given as "KRISHNA" as our Lord was also dark or black! The reason for indicating the factor of all three of them having the same "colour" is that, according to traditions and normal behaviour pattern, the blemish and sins of one's friends with identical form should be mitigated only by those, who also have the same identical features! Others should not attempt to do this. If the blemish of some others also come to be manifested in these persons, then one should not attempt to remove this blemish. Here our Lord, Shri Krishna was indeed Omnipotent (although the above general rules are not applicable to our Lord), as our Lord was "capable of achieving everything" (SARVA SAMARTHA). On seeing Kaliya, as having the same colour, He, desired that He should make Kaliya, blemish and sin free. Through the enactment of His Divine Leela, He made Kaliya, blemish-free!

In this way, our Lord thought that the river Yamuna was also of His colour and the blemish which has come into the river was also Black in hue as this "blemish" has come or arisen due to the dark Kaliya. Hence, our Lord decided to remove this "blemish" also of the river. "I have

to purify this Yamuna river now, as I have to, in the future, enact My Divine Leelas and play My games in the river."

Moreover, although, Kaliya had wronged Him, our Lord decided not to kill him, as Kaliya has taken the colour of our Lord! As our Lord, is the Master of all the senses or Indriyas, He danced on the heads of Kaliya, through which all his blemish were removed and he also got punishment for his wrong-doing! After this, Kaliya was sent to another place and this departure made the Yamuna river get purified.

Through the enactment of this Divine Leela, it is explained that in this Yuga of Kali, only Shri Krishna is capable of removing all types of sins and blemish from everyone.

On hearing this, the King got special desire to listen to this story in full and he asks for the same, in the next two questions.

राजा विशेषं पृच्छति कथमिति.

॥ राजोवाच ॥

कथमन्तर्जलेऽगाधे न्यगृह्णाद् भगवानहिम् ।

स वै बहुयुगावासं यथासीद् विप्र कथ्यताम् ॥२॥

VERSE 2 Meaning: "The King asked, "Oh Great Brāhmin! How did our Lord, keep this serpent, on catching it from the depths of this waters of Yamuna river? Please tell me also, why was this serpent living in this river for such a long time?"

श्रीसुबोधिनी : स हि जानाति बडिशेन यथा मत्स्यो बध्यते तथा कालीयो बद्ध इति, अतस्तस्य महतः कीदृशं बडिशमिति साधनप्रकारप्रश्नः. यदि लोके तादृशमपि बन्धनं स्यात् तदा न प्रष्टव्यः स्यात्, स तु नास्ति,

यतः स बहुयुगपर्यन्तमावासो यत्र तादृशं यथा भवति तथावात्सीत्. यदि तादृशं भवेद् बन्धनं पूर्वमेव निवृत्तः स्यात्. न चैतदसम्भावितं यतो भगवान्, अतः प्रकारं कथयेति प्रश्नः. विप्रेति सम्बोधनं विशेषेण ज्ञानपूरणाय, विशेषेण प्रकर्षेण वा कथ्यतामिति ॥२॥

SRI SUBODHINI: Perhaps the King Parikshit thought that the serpent Kaliya was caught by our Lord, as anglers usually catch fish (through fish rod etc.)! But this serpent was of a huge body and usually lived in the lowest depths of this river. How did, then, He seek him out and subjugate him? Through what instrument and in what way?

The King was eager to know as to how our Lord achieved this? If the King had the knowledge of the method of catching such a huge serpent, then he would not have asked this question at all. He has never seen such a big snake being caught!

This serpent was residing in the Yamuna river from time immemorial (many aeons). If there was a method of catching and removing him from this river, others would have employed this method and removed him from this river, as this river was polluted fully, with the poison of this serpent and all the persons/animals and living beings died, no sooner, they came into contact with the waters of this river! Due to this reason only the King had asked this question. The very fact that this serpent lived here for such a long time, causing death of countless beings, shows that no one was able to subjugate him and there was no instrument either to do that! To remove this doubt, it is said that only our Lord was capable of subjugating him, and our Lord, has with Him, all the instruments/weapons necessary to subjugate anyone! The King thought that our Lord had, indeed, used some instrument to defeat Kaliya!

Hence the King was eager to know this. Hence he asked this question. "You are not an ordinary scholar or knower. But you are a "Great Brāhmin" (VIPRA) in whom the highest knowledge is present and this knowledge has the answers for all the questions which I have asked. Hence please tell me the story in a detailed way."

The King got a doubt, that he had asked the question about the "way" (sāadhan) in which our Lord had subjugated Kaliya. And if this "way" or "instrument" was like a binding or capturing instrument of the creatures of the waters, then Shri Sukadeva would not give any reply. Hence, in the next verse, the question is asked, in a different way. *He says that for the human being, it is necessary to always listen to the Divine Leelas and stories of our Lord, as these Leelas confer the highest nature of the nectarian Bliss to the hearers. Thus doing his 'praise' the King asks:*

ब्रह्मन् भगवतस्तस्य भूम्नः स्वच्छन्दवर्तिनः ।

गोपालोदारचरितं कस्तृप्येतामृतं जुषन् ॥३॥

VERSE 3 Meaning: "Oh Brahman! Is there anyone who is fully satisfied through the drinking of the nectarian and noble Divine Leelas of our Lord, who is present everywhere (who is the biggest - BHOOMA) and who does His Divine Leelas in a most free and independent way, as per His own will and Grace?

श्रीसुबोधिनी : जलचरसाधारणबन्धवदिदमपि भविष्यत्यतो न वक्ष्यतीत्याशङ्क्य साधारण्येन भगवत्कथां श्रोतव्यत्वेन स्तौति. ब्रह्मन्नि सम्वोधनं ज्ञानायानुद्वेगाय च. भगवत इति सर्वैव लीला षड्गुणयुक्ता भविष्यतीत्यप्रयोजकत्वं निवारितम्. भूम्न इति सर्वत्र लीलाधिक्यं, स्वच्छन्दवर्तिन इति लीलायां न कस्याप्यनुरोधः. तत्रापि गोपालस्य लौकिकानां बुद्धिपरिग्रहार्थं यतमानस्य, उदारं सर्वपुरुषार्थान् पात्रापात्रविवेकं परित्यज्य

प्रयच्छतीति पुरुषार्थानामपेक्षितत्वात् सर्वथैतदेव वक्तव्यं श्रोतव्यं च, तदपि चरितं न तु कल्पितम् तत्रापि सर्वदोषनिवारकं मृत्युनिवारकं च, तदाहामृतमिति. किञ्च अमृतं जुषन् किं कश्चित् तत्र तृप्येतेति लौकिकोक्तिः ॥३॥

SRI SUBODHINI: The King had addressed Shri Sukadeva, while asking the question, as "Oh! Brahman!" because of the reason that "You are fully aware of all the Divine Leelas of our Lord. Moreover, you do not feel unhappy at all, at the questions asked by me, nay, you become overjoyed and cheerful. You are giving replies to my questions, in a cheerful and in a detailed way, that, all my doubts are fully removed and fully answered and I also become cheerful after listening to you".

The questions asked about the Divine Leelas of our Lord never go in waste or become useless, as all the Divine Leelas of our Lord, are full of the six Divine qualities like Opulence etc of our Lord. *As our Lord is the enactor of all these Divine Leelas, He is always free and independent and none can prevent Him, from enacting His Divine Leelas at any time!* Our Lord also does not care for anyone, once He has decided to enact His Divine Leela.

Our Lord is termed here as "GOPAL" - being such, *"Oh Lord! You always put efforts, to attract the minds and intellects of the worldly persons, to Yourself, through Your Divine Leelas"*.

The meaning of the word "GOPAL" - is to protect the senses or Indriyas. *The protection of the senses can be ensured only, when they do not run after worldly objects and desires, and, instead, engage themselves in our Lord only. If the senses or Indriyas get entangled in worldly objects and desires, then, they will get fully destroyed.*

Hence, out of His compassion and Grace, our Lord, through His Divine Leelas, attract these senses, towards Himself, after removing their attachment to the worldly objects and desires. In this way He protects them from being destroyed!

Our Lord is "noble and generous" (UDĀRA). Hence, without considering whether someone is deserving or otherwise, our Lord gives, generously, all the Four goals of human life to everyone. From this, we can also appreciate, that everyone indeed is desirous of attaining these 4 goals of human life. Hence it is necessary to tell and listen, always, about the Divine Leelas of our Lord. All these Divine Leelas have been enacted by our Lord only and they are not just "imagined" stories. All these stories are nectarian in character and not only these Divine Leelas remove the sins and blemish of all kinds, from one's mind, but also puts an end to this cycle of births and deaths. i.e. it enables one to become immortal. There is not one human being in this world who can say that he is fully satisfied, after drinking the nectar itself!

In the following two verses, Shri Sukadeva is explaining about the place where the Kaliya serpent lived, with a view to describe the special capacity of our Lord's knowledge.

भगवतोऽतिसामर्थ्यं ख्यापयितुं हृदस्वरूपमाह द्वयेन कालिन्ध्यामिति.

॥ श्रीशुक उवाच ॥

कालिन्ध्यां कालियस्यासीद् हृदः कश्चिद् विषाग्निना ।
श्रव्यमाणपयो यस्मिन् पतन्त्युपरिगाः खगाः ॥४॥

VERSE 4 Meaning: "In the Yamuna river, there was a deep recess (KUNDHA), in which this Kaliya serpent lived and the poisonous fire emanating from this place.

made the waters of the Yamuna river to always boil and the birds which flew over this place, in the sky, automatically fell into this place". (made unconscious through the poison of the serpent).

श्रीसुबोधिनी : कालियः कालीय इत्युभयं; कालीयस्य सम्बन्धी कश्चिद् हृद् आसीत्, सम्बन्धोऽग्रे वक्तव्यः. विषाग्निना तस्यैव श्रप्यमाणमावर्त्यमानं विषेण व्याप्यमानं वा पयो यस्मिन्, यस्मिन् हृद् आकाशमार्गोऽपि गच्छन्तोऽपि खगा मध्ये पतन्तीत्युपरि दोषमर्यादा निरूपिता ॥४॥

SRI SUBODHINI: This dark serpent was called as the "Kaliya" or the "Kaalīya" serpent. There was a "deep recess" within the Yamuna river, in which this serpent was living. We will see later as to how he came to live here. Due to the fire of his poison, the waters of this river, got boiled and this poison had spread to the entire river. It polluted, with this poison, even the sky, that the birds flying in the sky got affected, through the poisonous fumes, that they became unconscious and fell into the river.

The poisonous fumes had spread, due to its great power, on all the four sides i.e. everywhere. This is described in the next verse.

परितो दोषमाह विप्लुष्मतेति.

विप्लुष्मता विषोदोर्मिमारुतेनाभिमर्शिताः ।

म्रियन्ते तीरगा यस्य प्राणिनः स्थिरजङ्गमाः ॥५॥

VERSE 5 Meaning: "Both the humans and others, when they went near to this spot, died instantaneously, no sooner they came into contact with the wind carrying the drops of poisoned water raised by the waves of the river."

श्रीसुबोधिनी : बिन्दुसहितेन विषोदसम्बन्धिनामूर्मीणां चलनेन जातेन वायुनाऽभिमर्षिताः स्पृष्टा एवोभयकूले विद्यमानास्तीरगा भूमिष्ठा अपि प्राणिनः स्थावरा वृक्षा जङ्गमा मण्डूकादयोपि प्रमादादप्यागता म्रियन्ते. लतावृक्षशाखाश्च वर्धमानास्तत्रायान्तीति तथोक्तम् ॥५॥

SRI SUBODHINI: The result of the spread of the poisoned fumes on all the sides is explained. The mere touch of a drop of water blown by the wind raised by the waves of this river, was sufficient to kill both animate and inanimate objects, situated on the two banks of this river or anyone who, by chance, came over to this place! There are two types of beings, (1) Inanimate and (2) animate. The "animate" move about, here and there, and animals such as frogs etc. died no sooner they came to this place. Our Shri Mahāprabhuji explaining about the "coming" of inanimate objects says that no sooner the branches of the trees got raised and began to grow towards this poisonous side and the creepers, no sooner they grew towards this side - both of them got instantly destroyed. In this way, the inanimate objects also got destroyed by "coming" over there!

Our Lord began to put efforts to solve this problem, as He desired to remove this dangerous existence of violence to the beings of that place.

एतादृशो दोषः परिहरणीय इति भगवानुद्यमं कृतवानित्याह तमिति.

तं चण्डवेगविषवीर्यमवेक्ष्य तेन-

दुष्टां नदीं च खलसंयमनावतारः ।

कृष्णः कदम्बमधिरुह्य ततोतितुङ्गादास्फोट्य-

गाढरशनो न्यपतद् विषोदे ॥६॥

VERSE 6 Meaning: "Our Lord Krishna, who has manifested only with a view to subjugate the evil persons,

on seeing the poisoned waters of the Yamuna river, caused by the serpent, whose strength consisted only of a dreaded and dangerous poison, now got up a huge Kadamba tree, situated nearby, having tied the dress around His waist firmly, gestured with His palms (like a wrestler), and jumped into that place, in the Yamuna river, where the Kaliya serpent was residing".

श्रीसुबोधिनी : आदौ भगवान् स्वयं तत्र गत इत्याह. तं कालीयं प्रसिद्धमल्पेन न निराकार्यं चण्डवेगं कालवदतिवेगवत्तरम्, अत एव भगवतैव शक्यप्रतीकार इत्यवेक्ष्य कदम्बमधिरुह्य ततोतितुङ्गात् बाहुस्फोटनं कृत्वा मल्लभावाविष्करणेन विषोदे न्यपतदिति सम्बन्धः. प्रथमत एव चण्डवेगं तत्रापि विषं वीर्यं यस्येत्युपासिता देवता तस्य प्रत्यक्षेति सूचितम्, अतः एव भगवदतिक्रमोपि, "विषमिति सर्पा" इति श्रुतेः "तद्धैनान् भूत्वावती"ति च. अत एव विषस्य चण्डवेगता गुण उक्तः, विषस्यापि पराक्रमः. तेन दुष्टामिति विशेषणांशे भरः, अत एवाधिदैविकेन दुष्टा देवाधिदेवं विना नान्येन समीचीना कर्तुं शक्या. चकारात् तं चापि दुष्टं समीचीनं कर्तुम्. खलसंयमनावतार इत्यवतारप्रयोजनमपि तत्- खलाः परोपद्रवकारिणस्तेषां संयमो नियमनम्. जीवने दोषनिवृत्तौ दोषमेव दूरीकरोति न मारयतीत्यन्यदा मारयतीति नियमः, नियमनार्थमेवावतारः. कृष्ण इति सदानन्दो दोषनिवृत्त्यर्थम्. तज्जातीयश्च कदम्बो वृक्षः, स हि तुङ्ग उच्चे वर्तते. स हि कदम्बो भगवत्कृत एव गरुडस्थानभूतः, तत्रागत्य गरुडः कालीयनिर्गमनं मारणार्थं प्रतीक्षते. गरुडकृपयैव न शुष्यति. विप्लुष्मतेति विशेषणात् सजलवायुस्पर्श एव मरणस्योक्तत्वादूर्मिजनितस्यैव वायोस्तथात्वादुच्चैः स्थितोऽयं महान् वृक्षो न म्रियत इतिसिद्धान्तः. प्रथमतस्तस्यारोहणं कृत्वा ततो वृक्षादतितुङ्गादत्युच्चे रोधसि प्ररूढादत्युच्चाच्चर्वाधिदैविकेन सह समानेन युद्धं कर्तुमास्फोटनं कृत्वा मध्ये कालेन भूमौ मर्यादाभङ्गो मा भवत्विति गाढा रशना यस्य तादृशो भूत्वा नितरामास्फालनं कृतवान्. स्थानस्य क्रूरतानिर्देशो भगवन्माहात्म्यज्ञापनाय ॥६॥

SRI SUBODHINI: Only our Lord is capable of removing the dangerous poison of Kaliya, whose speed

and strength matched that of the Kāla or Time (i.e. inexorable and all-consuming). No one else can achieve this. Hence, our Lord, Himself went over there. He got up on to a high Kadamba tree, gestured, like a wrestler will do with His hands, and jumped into the poisoned waters of the river.

In the verse, there are two adjectives used for this serpent viz. (1) Extraordinary force. (2) Valour and strength of poison. Through the first, the quality of the serpent has been explained. Through the second, it is explained that, the deity whom Kaliya was worshipping had got manifested, through which the valour of this serpent was now concentrated on the "poison" which he had. The serpent began to disobey his own deity who was being worshipped. The scriptures say, that "the poison represents the form of the serpent" - hence this "poison" is not deterred from fighting and doing harm to anyone. Due to this, this serpent now got ready even to fight with our Lord! The "poison" taking the form of this serpent, protecting the serpent, got ready to fight our Lord, without being afraid. Due to this, it is mentioned, in this verse, that the poison had "extraordinary" force. Due to this "poison" only, the Yamuna river, had got polluted, as Yamuna river was "pure" by herself and it was due to this serpent, that the river had got polluted with this poison. *This "blemish" was caused by the presiding deity of the "poison" and hence, it can be removed only by our Lord Krishna, who is the deity of all deities. No one else can do this!*

Moreover, the reason for the manifestation of our Lord is to chastise and correct the "sinful" evil persons and make them behave in a righteous way. For this reason only, with a view to restrain this serpent, our Lord's

intervention was required. But, without killing him, our Lord's greatness consisted in removing his "sinful" nature and bringing him back to path of righteousness. Hence, Kaliya was reformed, after the removal of his sins and defects, by our Lord who is of the form of Divine Bliss (SADĀNANDA).

The Kadamba tree also was very tall and was full of Bliss and Joy. Our Lord had created this tree, so that His own carriage viz. the Garuda bird, could take rest on this tree. Sitting on this tree, the Garuda bird, used to wait for this Kaliya serpent, so that he can destroy and consume the Kaliya serpent, if ever he shows himself! All other trees had been dried up, through the poison of this serpent, but this tree, due to the Grace of Garuda bird, had remained healthy and green! This tree was not affected by the poisoned winds emanating from the river.

Our Lord came near to the actual place where Kaliya was living. He then surveyed the entire situation and got up on to the nearby tall Kadamba tree. Our Lord knew that He has to fight with the celestial forces and hence, He should get involved into this only after due and full preparations! He secured His dress on the waist, firmly and as He knew that He will have to fight an enemy who, almost, had equal strength, our Lord gestured, like a wrestler, by tapping His hands on the forearms! He then jumped into the river. The dangerous nature of this place has been described with a view to bring out the knowledge about the glory and greatness of our Lord (MAHĀTMYA JNĀNA).

What happened, when our Lord jumped into this river? This is explained in the next verse.

ततो यद् जातं तदाह सर्पहृद इति.

सर्पहृदः पुरुषसारनिपातवेगसङ्क्षोभितोरग-

विषोच्छ्वसिताम्बुराशिः ।

पर्युत्प्लुतो विषकषायविभीषणोर्मिर्धावन्-

धनुःशतमनन्तबलस्य किं तत् ॥७॥

VERSE 7 Meaning: "The waters of this river were already heavily tossing, hither and thither, due to the poison of this serpent. The waves created by this disturbance were rising very dangerously, having the colours of ochre, red and yellow. On our Lord, who is the Primordial Purusha jumping into this area, the waves got raised, still more high! Due to this, the waters of this river got thrown about, here and there, for a very long distance! Our Lord, indeed, has immeasurable and limitless strength and there is no wonder that this type of event happened."

श्रीसुबोधिनी : पुरुषसारस्य पुरुषोत्तमस्य निपातवेगेन सम्यक् क्षोभितो योऽयमुरगस्तस्य यद् विषोच्छ्वसितं विषोच्छ्वासस्तेनोच्छ्वसितोऽम्बुराशिर्यस्य; उच्छ्वसितपदमावृत्त्या योजनीयम्. एतादृशो हृदः परितः प्लुत उत प्लुतः, वर्षायामिवोच्छूनो जात उत्प्लुत्य गच्छन्निव जातो वा, भगवन्निपातेन जातक्षोभादितोऽन्यत्र गमिष्यामीति. विषेण कषाया विशेषेण भीषणा ऊर्मयो यस्य तादृशश्च सः. एतादृशो धावन् जातः. अधावदिति वा, अडभावश्छान्दसः. धनुःशतं हस्तानां चतुःशतम्, अनन्तबलं यस्य तादृशस्य नैतदाश्चर्यम्. अनन्ते काले वा बलं यस्मात्, यस्तु जगदेवोत्प्लुतं करोति. विषकषायविभीषणोर्मित्वकथनात् सर्वमारकत्वं तस्योक्तम्. उपासितभगवच्चरित्रमेतत् ॥७॥

SRI SUBODHINI: On our Lord jumping from a height with great force, and due to the poisonous fumes created by the serpent's inhalation and exhalation of air,

the waters of this river (afraid of the serpent) began to heave high with waves, like in the rainy season, the waters flow from the higher places to the lower places, here also, in this particular place, which was like a deep well, it appeared, as though, the waters were going down and up! It looked, as though, being afraid again, due to the jumping in of our Lord, the waters were running away to another place!

The water was looking with the colour of ochre through the ingress of poison, into the same, and huge waves were created now and due to all these types of forces, it looked as though the waves were running! The waters of this place,, it is said, were flung away for a distance of over 400 meters and there is no wonder for this particular happening. Why? Our Lord had jumped into this place. *Our Lord has limitless strength and He can make this entire universe, run, and it was such a petty task for our Lord to make these waters rise and be thrown about!* The poisonous waters were very dangerous and were capable of destroying everyone as the Kaliya serpent, represented the factor of Time and it is the story of the deity whom Kaliya had worshipped viz. the poison.

The serpent Kaliya, came near to our Lord and this is explained in the next verse.

भगवत्समीपमागत इत्याह तस्येति.

तस्य हृदे विहरतो-

भुजदण्डघूर्णवार्धोषमङ्ग वरवारणविक्रमस्य ।

आश्रुत्य तत्स्वसदनाभिभवं निरीक्ष्य-

चक्षुःश्रवाः समसरत् तदमृष्यमाणः ॥८॥

VERSE 8 Meaning: "Oh King! On hearing the

sounds made by the Holy and strong hands of our Lord, who had the strength of a huge elephant and who was seen, as though, He was relaxing in the waters joyfully, the serpent thinking that this sound has, indeed, insulted the peace of his residence and having also felt that his own house was under an attack, came near to our Lord, unable to bear this intrusion."

श्रीसुबोधिनी : हृदे विहरतो भगवतः समसरत् समीपं गतः. भुजदण्डयोः प्रहारेण घूर्णायमानं यद् वार्जलं तस्य घोषमाश्रुत्य तदमृष्यमाणः समागत इति सम्बध्यते. आदौ निपाते किं जातमित्याश्चर्याविष्टस्ततः कश्चिद् विहरतीति श्रुतवान्, ततोपि तस्य बाहुप्रहारेण जले शब्दः श्रुतः. शब्दे हेतुर्वरवारणविक्रमस्येति, वर उत्कृष्टो यो वारणो गजस्तद्वद् विक्रमो यस्येति. तस्य हि स्वभावो जले विहरणं, सर्वोपमत्वाद् भगवतोपि तथा. न श्रवणमात्रेण तस्यागमनं किन्तु तेन भगवता स्वसदनस्याभिभवं श्रुत्वा, तेन शब्देन वा. चक्षुःश्रवा इति श्रवणदर्शने एकत्रैव, अतः श्रुतमपि दृष्टमिव मन्यते. सम्यगागत इति स्वप्रौढिसहितः. तत्स्वसदनाभिभवममृष्यमाण इत्यागमने हेतुः ॥८॥

SRI SUBODHINI: Our Lord was seen swimming, in a relaxed way, in the river and His hand strokes, made powerful noise like thunder. The serpent could not tolerate this sound and intrusion into his territory. He came near to our Lord, who was playing unmindfully about anything else!

The reasons for his coming and the state of this place, before his coming (i.e. the serpent's) are explained. Firstly the serpent got astonished at our Lord's jumping into the river. Next, he could not imagine that someone was playing in a relaxed manner, in these poisoned waters!

The serpent heard the sounds made by our Lord once again and he thought that someone was making these huge

sounds, through His hands! He was able to listen to this sound, as the Lord made huge sounds like the sound, which a mammoth elephant can do while enjoying a play or game in water!

Our Lord is present in everyone and He is invested with all the qualities, which we see in this universe (as all qualities emanate from/due to Him only), hence to compare Him, now, with a huge elephant is not appropriate. But we should say that every comparison suits our Lord, as it is He, who has become everything and everyone! It was not the sound only which made this serpent, come near to our Lord but he felt as though, that his own abode or house, was under an attack by an enemy! A serpent listens and sees through his eyes only (i.e. both the tasks are performed through it's eyes only). Hence what was listened to, was seen by it now! He did not come alone. He came along with all his retinue of servants and others.

The "wrong-doing" which, he did, on coming there,, is explained.

ततोपराधं कृतवानित्याह तमिति.

तं प्रेक्षणीयसुकुमारघनावदातं-

श्रीवत्सपीतवसनं स्मितसुन्दरास्यम्।

क्रीडन्तमप्रतिभयं कमलोदराङ्घ्रि-

सन्दश्य मर्मसु रुषा भुजया चछाद ॥९॥

VERSE 9 Meaning: "The serpent Kaliya, saw our Lord courageously playing there - the Lord, who was very Holy for one's vision; a beautiful boy; blue like the clouds; having adorned Himself with the symbol of Srivatsa; wearing brilliant Pitāmbara dress; with a mild

but sweet smile; and having very beautiful feet resembling the middle portion of the lotus flower - and he bit our Lord on His vital parts and enwrapped Him, with his own long body".

श्रीसुबोधिनी : अयुक्तं कृतवानिति वक्तुं भगवन्तं वर्णयति प्रेक्षणीयमिति. प्रेक्षणीयश्चासौ सुकुमारश्चासौ घनावदातश्च सात्त्विकादित्रिविधानामप्यादरणीयः. अनेन लोकविरुद्धं तेन कृतमित्युक्तं भवति. परमार्थतोपि विरुद्धं कृतवानित्याह श्रीवत्सेन सहितं पीतवसनं यस्य— प्रमेयविरोधः प्रमाणविरोधश्चोक्तः. स्मितयुक्तं सुन्दरमास्यं यस्येति भक्तिमार्गविरोधश्च. क्रीडन्तमिति रसशास्त्रविरोधश्च. अप्रतिभयमिति नीतिशास्त्रविरोधश्च. कमलोदराङ्घ्रिमिति सर्वोपास्यत्वेन जगद्विरोधश्च. तत्रापराधं कृत्वा स्वस्थानं नेष्यामीति विचार्य रोषेण भुजया स्वकायेन फणेन वा आच्छादितवान् वेष्टितवान् वा ॥९॥

SRI SUBODHINI: The acts done by Kaliya were indeed very "inappropriate and full of blemish". To explain this, our Lord's most beautiful form is explained.

The devotees who are harmonious (Sātwik), dynamic (Rājasik) and the ignorant (Tāmasik) - all these three types of people give respect and regards to our Lord, as our Lord is "very beautiful and Holy to be seen" (i.e. to have His Holy vision is the highest fortune). The "harmonious" devotees give great and due regard to our Lord.

Our Lord was also a beautiful young boy. Hence the "dynamic" devotees give regards and respects to Our Lord.

Our Lord is "blue" like the clouds. Hence the "ignorant" devotees also give regards and respects to our Lord.

This serpent, has done, now, a great "crime" (APARĀDHA), by showing disrespect to our Lord (i.e. although every type of persons, as described above, for

one reason or another, gives respect and regard to our Lord). This serpent has also violated all the rules of proper behaviour. Even from the angle of the ultimate spiritual truth, this serpent has committed a grave error, indeed! How? The "symbol of Srivatsa" on the chest of our Lord is the symbol of the "imperishable divine nature" of our lord. hence, it is the Divine self or nature, which is to be "loved and sought after" (PRAMĒYA) earnestly, (as it has to be known - JNĒYA). *Hence, to do a "crime" against the "One" who is to be loved and sought after, is indeed, a deed which is against all rules of spiritual seeking and conduct!* Our Lord was wearing the brilliant Pitāmbra dress. This dress represents the "Vedas". Thus, the one who does the "crime" against our Lord, who is wearing the Pitāmbra dress (viz. the Vedas) is going against the proofs of the scriptures! It is insulting them, although, we are supposed to follow them!

If someone does a "crime" against our Lord, who was wearing a beautiful smile, he goes against the cannons of the path of devotion or Bhakti as our Lord's beautiful face, is the symbol of Devotion or Bhakti. (The lotus-like face of our Lord is of the form of Blissful love - PREMASWAROOPA).

Our Lord was, indeed, playful, and Rasa or Bliss was being felt, as a result of our Lord's play and to commit a "crime" to our Lord, who was a "Rasika" (enjoyer of Bliss) is indeed a crime against the tenets of "Rasa sāstra" or the science of Bliss or Rasa.

Moreover to commit a "crime" against a person who was, courageously, but innocently, playing in such dangerous poisoned waters, is also against all tenets of worldly justice!

Our Lord's lotus-like feet are being worshipped by the entire universe and to commit a "crime" against such a Lord, is indeed, a grave error, mistake and an act of wrongdoing, in the entire universe!

The serpent had decided to take away our Lord to his own place, after enveloping Him, with his long body. Hence, he did all these wrongful acts.

[Shri Vallabha in his LEKH says:

(1) Our Lord's Divine Form is very suitable and appropriate for the devotees to attain the highest spiritual wisdom (Jnāna). Hence, the "Sātṅik" devotees like to have the Holy vision (Darsan) of our Lord. "Jnāna" can be attained only through the quality of "Satṅa". Hence the "Sātṅik" devotees give due respect and regards to our Lord.

(2) Our Lord was looking "very beautiful" - a young boy of matchless beauty! Hence, everyone would like to attain Him or have Him, in their midst. They get this "desire" (LOBHA) to have our Lord! "Lobha" or desire is born out of "Rajoguna" (or the "dynamic" quality). Hence, the "dynamic" people (Rajas) also give due respects and regards to our Lord.

(3) The clouds are "blue" and as our Lord has taken this "blue" colour, with a view to remove the quality of "ignorance" (TAMAS) from those who are Tāmasik. Hence, the people of this Tāmasik quality also pay due respects and regards to our Lord.]

When this "wrongdoing" was committed on our Lord, what happened next, is explained.

ततो यद् जातं तदाह तमिति.

तं नागभोगपरिवीतमदृष्टचेष्टमालोक्य-
तत्प्रियसखाः पशुपा भृशार्ताः।

कृष्णोर्पितात्मसुहृदर्थकलत्रकामा-

दुःखानुशोकभयमूढधियो निपेतुः ॥१०॥

VERSE 10 Meaning: "On seeing our Lord being enwrapped by this serpent and seeing Him motionless, the beloved friends of our Lord, the Gopas, became, very unhappy, and fell on to the ground, unconscious, due to the fear (for the Lord's safety), as they had already sacrificed and offered at the lotus feet of our Lord Krishna, their everything viz. their Divine self, friends, wealth, womenfolk and all their joys and pleasures".

श्रीसुबोधिनी : नागशरीरेण परिवीतं शेषशयनाभिनयनकर्तारमत एवादृष्टचेष्टमालोक्य प्रलयो भविष्यतीत्याशङ्क्य तस्य भगवतः प्रियाः सखायश्च तादृशा भृशमार्ता जाताः. ते ह्यात्मनिवेदिनः, आत्मनिवेदिनां न पृथक् स्थातुमुचितम्, अत एव व्याकुला जाताः. तदाह कृष्णे भगवत्यर्पित आत्मा सङ्घातः सुहृदो मित्राण्यर्थो धनं कलत्रं स्त्री कामाः पुत्रादयः; सर्व एवार्पिता यैः. अत एव दुःखम्, आत्मापि तत्र वर्तत इति, अनु पश्चात् शोकश्च. सुहृदोपि तत्र निवेदिता इत्युभाभ्यां मूढा भयेन च गुणत्रयकार्यैस्त्रिभिरपि मूढा धीर्येषां ते. पूर्वं जीविता अपि मूर्छिताः सन्तो निपेतुः ॥१०॥

SRI SUBODHINI: The Gopas saw our Lord encircled and wrapped by the body of this huge serpent, thought that our Lord, now, will create a deluge (PRALAYA) and will begin to start His long Yoganidra (Yogic sleep) in the serpent Ādisēsha! Hence, they thought, that, the Lord became motionless having ceased to act and having taken a "peaceful self"!

On seeing this Divine Leela, the Gopas became very unhappy, as they were His Beloved friends. Why? They had completely surrendered themselves to our Lord and those who have completely surrendered themselves to our Lord, cannot remain, even for a second, separated from

our Lord. They had completely offered and surrendered to our Lord their bodies, friends, wealth, womenfolk, sons etc.

The bite of the serpent did not do any harm to our Lord but it affected the "souls" of the Gopas, as they were already fully surrendered to our Lord! The beloved friends of our Lord, who were there, became extremely distressed and on seeing them, the Gopas became unhappy!

Due to this, they became unconscious and got afraid and stupefied. Although they had been made alive by the Lord, earlier (after their "death" after drinking this poisoned water) they now became unconscious, on seeing our Lord's "predicament"!

The cows also got the same fate as the Gopas. This is explained below.

गावेपि गोपालवद् जाता इत्याह गाव इति.

गावो वृषा वत्सतयः क्रन्दमानाः सुदुःखिता ।

कृष्णे न्यस्तेक्षणप्राणा क्रन्दन्त्य इव तस्थिरे ॥११॥

VERSE 11 Meaning: "The cows, the bulls and the calves, began to call out, due to intense sorrow and began to shed copious tears (as though they were weeping) having set their eyes and lives on our Lord Krishna; they now stood there, full of fear, along with others".

श्रीसुबोधिनी : स्त्रियः पुरुषा बालाश्च क्रन्दमानाः सुदुःखिता जाताः. तेषां चित्ते सात्त्विकत्वाभावात् मूर्छिताः किन्तु कृष्णे न्यस्तानीक्षणानि प्राणाश्च यस्य. ते सर्पादिभेदं न जानन्ति पश्यन्ति च कृष्णं किन्त्वगम्ये तिष्ठतीति दुःखिताः. क्रन्दन्त्य इति ग्राम्यपशुसङ्घत्वात् स्त्रीप्रयोगः, "ग्राम्यपशुसङ्घेष्वतरुणेषु स्त्री"त्यनुशासनात्. यथा वा विवेकयुक्ता स्त्रियो रुदन्ति तद्वदेव तस्थिरे. सर्व एव देवा लोका भूतानि च कालादयोपि

भगवान् शेषशायी प्रलयं करिष्यतीति ज्ञात्वा प्रलये यावन्त उत्पातास्तान् सर्वानेव कृतवन्तः ॥११॥

SRI SUBODHINI: The cows, the bulls and the calves became very unhappy and began to call out, out of intense pain. They did not become unconscious as they were not "Sātwik" ("harmony" attitude). But, they set their eyes and lives on our Lord Shri Krishna. They did not understand or see the antics of the serpent as their entire concentration was on our Lord, whom, they thought was undergoing great distress! They saw our Lord, at such a dangerous place, where they cannot reach Him at all and do something about this! Hence, they were very unhappy at their incapacity and inability to express their feelings to our Lord! They were seen, thus, shedding tears copiously! They were also calling out, loudly. They were weeping and standing there, staring at our Lord, as though they were very intelligent women! (meaning the cows).

All the celestial Gods, the worlds, the elements and the Divine factors, such as Time and others, wrongly thinking that our Lord was about to enact His Divine Leela of Mahāpralaya (ending the Universe), as He was now enacting His motionless posture, along with this serpent (which He does in Vaikuntam with His Ādisēsha serpent), began to create various dangerous portents pointing towards destruction (with a view to assist our Lord).

On seeing these ominous portends, the people of Vraja became, more afraid. The various troubles seen by them are described below.

ततो गोकुलवासिनस्तान् दृष्ट्वा भीता जाता इति वक्तुं प्रकृतोपयोगित्वाच्च ब्रज एवोत्पातान् वर्णयत्यथेति.

अथ व्रजे महोत्पातास्त्रिविधा ह्यतिदारुणाः ।

उत्पेतुर्भुवि दिव्यात्मन्यासन्नभयशंसिनः ॥१२॥

VERSE 12 Meaning: "Afterwards, at Vraja, the portends of three types of very dangerous and fearsome big troubles began to appear and indicating all this to happen very soon. The troubles began to be felt by the earth, the sky and the bodies of the people."

श्रीसुबोधिनी : सर्वकालविलक्षणार्थमथेति. महोत्पाताः प्रलयकालीना दिवि भुव्यन्तरिक्षे चेति त्रिविधाः. हि युक्तश्चायमर्थः— प्रलये हि ते कर्तव्या, अन्यथाधिकारिणो दण्ड्याः स्युः. किञ्च शीघ्रमेव प्रलयो भविष्यतीत्यासन्नभयशंसिनः. सूचका अपि स्वरूपतोपि भयानका इत्याहातिदारुणा इति. दिव्युत्पेतुरुत्पन्नाः, भुव्यात्मनि शरीरे चोत्पन्नाः; एकदोत्पन्नत्वादतिशीघ्रानिष्टपर्यवसायित्वम् ॥१२॥

SRI SUBODHINI: This was not an ordinary "time" and it was looking very different. In this verse the word "Atha" (Now) denotes this. Like the troubles which are usually seen, at the time of the Great deluge, three types of troubles began to be experienced on earth, in the sky and in the "heavens" (SWARGA).

Explaining the meaning of the word "Hi" (indeed), our Lord Shri Mahāprabhuji says that, the celestial Gods and others, who have the responsibility - to create the situation for the great deluge to occur, now, seeing everyone, awaiting the occurrence of the deluge, began to create the troubles, usually associated with this great deluge, so that they do not displease our Lord and get punished in turn, by our Lord for "inaction"! These troubles were, indeed, very grave-looking and portending big scale dangers and catastrophes! They all, indicated, that the big deluge was about to occur, as all the troubles began to occur at the same time!

The Gopas got afraid on seeing all these and this is explained in the next verses.

तानालक्ष्य भयोद्विग्ना गोपा नन्दपुरोगमाः ।

विना रामेण गाः कृष्णं ज्ञात्वा चारयितुं गतम् ॥१३॥

तैर्दुर्निमित्तैर्निधनं मत्वा प्राप्तमतद्विदः ।

तत्प्राणास्तन्मनस्कास्ते दुःखशोकभयातुराः ॥१४॥

गोकुलं शून्यं विधाय सर्व एव निर्गता इत्याहाबालवृद्धवनिता इति.

आबालवृद्धवनिताः सर्वेऽङ्ग पशुवृत्तयः ।

निर्जग्मूर्गोकुलाद् दीनाः कृष्णदर्शनलालसाः ॥१५॥

VERSES 13, 14 and 15 Meaning: "Oh Beloved King! On seeing all the portends for the catastrophe about to happen, Nandagopa and other Gopas, out of fear, became very much perturbed. At the same time, our Lord Shri Krishna had also gone to the forest, without Shri Balarāma, to graze the cows. These Gopas, without Shri Krishna, were not in the know of what was happening on the banks of the Yamuna river. Hence, on seeing all these bad omens, they thought, that a great danger had befallen on our Lord Shri Krishna, and due to this, as they had offered and sacrificed everything of their's, including their Prāna (life) and Mind at the lotus feet of our Lord Shri Krishna, they all (both small and big) became very unhappy through great fear. These Gopas, who were innocent like the cows of Vraja, became very unhappy now and came out of Vraja, with a view to have the Holy vision of our Lord."

श्रीसुबोधिनी : ते च व्रजस्थास्तानालक्ष्यैत उत्पाता भवन्तीति ज्ञात्वा भयेनोद्विग्ना जाता, यतो गोपाः, नन्दः कर्मसिद्धांतयुक्तः पुरोगमो मुख्यो येषां, कृतनिरोधा वाविवेकिनः. कृष्णे विद्यमानेऽस्माकं प्रलयोपि न भविष्यतीति

निश्चित्य प्राकृतबुद्ध्या कल्पयन्ति स्म विना रामेणेति. रामो हि बलिष्ठो, लोकप्रतीत्या धेनुकोपि तेनैव मारित इति रामेण विना भगवानेव गाश्चरयितुं गतस्तन्मध्य उत्पाताश्च जायन्ते ॥१३॥

श्रीसुबोधिनी : अतो दुर्निमित्तान्यत्यनिष्टं सूचयन्तीति विपरीतं ज्ञात्वा निर्जग्मुरित्युत्तरेण सम्बन्धः. विपरीतज्ञाने हेतुरतद्विद इति, तस्य भगवतो माहात्म्यं न विदन्तीत्युचितमेव तेषाम्. लौकिका हि ते, लौकिकानां प्रियोऽनिष्टं भावयत्यप्रिय इष्टमिति स्थितिः. भवननिषेधविषयत्वेन सर्वदानिष्टमेव भावयति प्रियः, स्नेहस्य तथाभावकस्वभावत्वात्. अन्यस्य विपरीतम्. किञ्च ते आत्मानमेवानिष्टविषयं भावितवन्त इत्याह तत्प्राणा इति— तस्मिन्नेव प्राणा येषां, तस्मिन्नेव मनो येषां. अत एव दुःखं शोकं भयं च, त्रिभिरातुराः ॥१४॥

श्रीसुबोधिनी : अङ्गेति सम्बोधनं सर्वत्र स्नेहसूचकम्. पशूनामिव वृत्तिर्येषामिति देहवस्त्रादिदृष्टिः. गोकुलादेव निर्गताः. तेषां कामनामाह कृष्णदर्शने लालसाः, दर्शनार्थमतिव्याकुलाः ॥१५॥

SRI SUBODHINI: On seeing the initial portends of troubles, the people of Vraja understood that "dangerous" events were already occurring. Hence, they got afraid, as they were innocent Gopas. These Gopas believed in the principles of Action or Karma i.e. both happiness and sorrow, occur to one, only due to their actions. In fact, the leader among them, Shri Nandagopa, also believed in this system. Hence, all of them thought that all these portends for the dangers to come, were due to their bad actions only.

The other Gopas, who had Pure and Total devotion to our Lord (NIRODHA), had discrimination (VIVEKA), through which they had the firm faith that, there will not be any deluge or catastrophe, when our Lord Shri Krishna, was present among them and He was their Protector and Savior. Afterwards, they began to think, like

anyone else, that our Shri Krishna had gone alone, to the forest, without Shri Balarāma, whom, they considered as a very strong person, as he had killed the demon Dhēnukāsura! As Shri Balarāma, was with them, (ie not with the Lord) they got more worried for our Lord! Now that, these dangers are occurring, they were worried as to what will happen? The omens were also not favourable. Hence, they all concluded that our Lord Shri Krishna was in danger. So, all of them came out of Gokulam. Such a bad thought had entered into their mind only because, they, even now, were not fully aware about the greatness and glory about our Lord's Mahima or powers! Therefore, it was but natural, as they thought in a "worldly" way, that our Lord was in some sort of a danger! Usually "worldly" people conclude that something bad has happened, to their near and dear ones, no sooner they hear about any danger! This is due to their loving attachment! Although, this sort of loving attachment and anxiety do not occur in one's mind for an enemy!

The Gopas, now thought, that there will be dangers for them also, as they had offered all their lives and minds at the lotus feet of our Lord, and with Shri Krishna, they will also suffer! Hence, they were all suffering from fear, sorrow and unhappiness and all of them (both big, small, womenfolk etc.) came out of Gokulam.

"Oh King! (Oh Anga!), denotes the love of Shri Sukadeva to the King. The behaviour and minds of these Gopas and others had become like that of the cows and other cattle viz. they were not bothered about their bodies, dresses etc. They were, now, very eager to have the Holy vision of our Lord and could not wait, any more, to see Him!

These Gopas and others, coming out of Gokulam, came straight to our Lord. This is explained in the next verse.

तेषां श्रीभगवत्समीपगमने भ्रमाभावाय हेतुमाह तेन्वेषमाणा इति.

तेऽन्वेषमाणा दयितं कृष्ण सूचितया पदैः ।

भगवत्लक्षणैर्जग्मुः पदव्या यमुनातटम् ॥१६॥

VERSE 16 Meaning: "They began to search for their beloved Shri Krishna, and following the footprints of our Lord, seen on the way, came straight to the banks of the Yamuna river."

श्रीसुबोधिनी : पतिरेवान्वेषणीयस्ततोपि सदानन्दः, ते भगवद्गतमार्गेणैव गताः, तदाह पदव्या यमुनातटमिति. पदवी सूक्ष्मो मार्गः, तथा यमुनातटमेव गताः. तेषां मार्गान्तरागमने तथैव च गमनेऽभिज्ञानमाह भगवत्लक्षणैः पदैः सूचितयेति ध्वजवज्राङ्कुशाद्यसाधारणचिह्नैः, भगवच्चरणसम्बन्धे भूमेरार्द्रता भवतीति स्फुटसर्वलक्षणानि पदानि भूमावुद्गच्छन्ति तैः, सूचिता पदवी भवति ॥१६॥

SRI SUBODHINI: Even when an ordinary person had gone away to an unknown place and at the same time, some dangers also occur, then, one puts efforts to trace and search for him, out of anxiety and fear. Here, our Lord Krishna, who is the "husband and Master" of everyone, of the nature of "eternal Divine Bliss" (SADĀNANDA ROOPA) and it was absolutely important to search for our Lord! They, all, now followed the same route, which our Lord had taken earlier. What was the type of this path? It was a one way, narrow path on which, they saw the footprints of our Lord and it took them, straight to the banks of the Yamuna river. Thus, without going in circles, they all came to the Yamuna river. They did not miss the road, as due to wetness on this path, our

Lord's Holy feet and it's insignia viz. the flag, the Vajra (mace), the Ankusa (the weapon) and others were seen, very clearly.

That our Lord had not gone alone, and He had taken along with Him, the Gopas and the cows also. This knowledge they got now and this is indicated, below.

तत्रापि भगवान्न केवलं गतः किन्तु गोगोपालसहित एव गत इत्यत्राभिज्ञानमाह ते तत्रेति.

ते तत्र तत्राब्जयवाङ्कुशाशनिध्वजोपपन्नानि पदानि विश्पतेः ।
मार्गे गवामन्यपदान्तरान्तरे निरीक्षमाणा ययुरङ्ग सत्त्वराः ॥१७॥

VERSE 17 Meaning: "These people of Vraja, now saw, the holy insignia of our Lord's feet viz. the lotus, the grain, the Ankusa weapon, the mace (Vajra) and the flag embedded on the face of this earth, at many places, situated in the middle of the marks of the feet of others also."

श्रीसुबोधिनी : तत्र तत्र मार्गे विश्पतेर्वैश्याधिपतेर्गोकुलराजस्य भगवतः पदानि दृष्ट्वा तेनागतप्राणाः सत्त्वरा ययुः, अन्यथा गमनेष्यसामर्थ्यं स्यात्. यवः कीर्तिप्रतिपादकः, अब्जाकाररेखा सुसेव्यत्वाय, भक्तानां मनोगजनिवारणायाङ्कुशरेखा, अशनिः पापपर्वतच्छेदाय, ध्वजो निर्भयवासदानाय — एवमनेकविधैश्वर्यैरूपपन्नानि पदानि. अतः स्वस्यापि कृतार्थता भविष्यतीति शकुनमिव प्राप्येष्टदर्शनार्थं शीघ्रं गताः. गवां मार्गेऽन्येषां गोपालानां च पदान्यन्तरा यत्र, तेन सर्वैः सह तिष्ठतीति सन्तोषोपि. अन्तरा मध्ये ॥१७॥

SRI SUBODHINI: The Gopas now went almost lifeless. But, on the way, when they saw the footprints of our Lord, in the middle of the path, and of others also, then got relieved and rejuvenated, and began to proceed ahead, faster!

Our Shri Mahāprabhuji explaining the footprints of our Lord says (1) The "grain" (YAVA) seen on the Holy feet of our Lord, represents "Fame" or "Yash". (2) The "lotus" flower indicates that our Lord's Holy feet are indeed very appropriate to be worshipped and served, as it can remove the sorrow of this Samsāra or worldly existence. (3) The "Ankusa" weapon indicates that our Lord will control the mind of His devotees and keep it with Himself, like a Mahout, controls the elephant, through this Ankusa weapon! (4) "Vajra" (the mace) indicates that, our Lord destroys the 'sins' of His surrendered devotees without any delay! (even if they are "mountains" like!) (5) Our Lord wears the "flag" in His Holy feet, to indicate that the devotees should live, without any fear of whatsoever nature, i.e. those who have surrendered to the Holy feet of our Lord should never fear for anything. Our Lord, through this, has given this "assurance" to His devotees. Thus our Lord's Holy feet has so many types of "insignia", and all of these, are worn by our Lord, with a view to protect His devotees, in countless ways! The Gopas thought within themselves "Like this earth has become satisfied, we will also become happy. Definitely, our Lord will fulfill the desires of our heart as having the 'Darsan' (vision) of these Holy insignia of the Holy feet of our Lord, indicates that fortunate time and tidings are ahead for us". Having got inspired and enthused, on having this vision of our Lord's Holy feet, they began to walk briskly. On the way, they saw the footprints of others also and this made them happy and relieved, as they saw our Lord's holy feet also, in the middle of the other footmarks! They knew that our Lord, was not alone and this thought also brought them relief.

Our Shri Balarāma was also "Omniscient" (all-know-

ing). Why did he not stop these Gopas? This doubt is removed, though the following verse.

ननु कथमत्र सर्वज्ञो बलभद्रो न तेषां निषेधं कृतवानित्याशङ्क्याह
तांस्तथेति.

तांस्तथा कातरान् वीक्ष्य भगवान् माधवो बलः।

प्रहस्य किञ्चिद् नोवाच प्रभावज्ञोऽनुजस्य सः ॥१८॥

VERSE 18 Meaning: "Shri Balarāma laughed out on seeing their fear, but did not say anything to them as he was, very well, aware of the strength and power of his younger brother, Shri Krishna (Mādhava)".

श्रीसुबोधिनी : तथा कातरानतिदीनान् वीक्ष्य प्रहस्य भगवत्परीक्षां स्मृत्वा विधिनिषेधयोरन्यतरदपि नोक्तवान्, यतोऽनुजस्य भगवतः प्रभावज्ञः अयं श्लोकः पूर्वत्र वा विगीतो वा ॥१८॥

SRI SUBODHINI: Shri Balarāma, on seeing them, suffering like this, laughed out -but kept quiet. He did not tell them anything to do this way or to do differently. Shri Balarāma was fully aware of our Lord's prowess and powers and he also knew that our Lord Shri Krishna has enacted this Divine Leela, only for the sake of testing these devotees. Our Shri Mahāprabhuji has given the summarized and subtle meaning of this verse only, as this verse should have been put before or after. Some commentators have regarded this verse as the 16th of this chapter.

All of them went there and whilst going, from a distance, they had the Holy vision of our Lord (like the Holy vision of Lord Nārāyana on the serpent Ādisēsha) in the Yamuna river. This is described below.

गता भगवन्तं दृष्टवन्त इत्याह अन्तर्हृद इति.

अन्तर्हृदे भुजगभोगपरीतमारात् कृष्णं -

निरीहमुपलभ्य जलाशयान्ते ।

गोपांश्च मूढधिषणान् परितः-

पशूंश्च सङ्क्रन्दतः परमकश्मलमापुरार्ताः ॥१९॥

VERSE 19 Meaning: "All of them saw our Lord, in the waters of Kaliya's recess, from a distance, being enwrapped by the serpent. They saw our Lord as "motionless" and also the unconscious Gopas near the river along with the cows and other cattle which were calling out, in sorrow. On seeing such a sight, they became very sorrowful and due to this became unconscious."

श्रीसुबोधिनी : दूरादेव भगवन्तं यमुनाहदे, समुद्रे शेषशायिनमिव भगवन्तं, दृष्टवन्तः. तदाह हृदमध्ये भुजगभोगेन सर्पशरीरेण परितं वेष्टितमारादेवोपलभ्य सुप्तत्वात् निरीहं जलाशयसमीपे च गोपानुपलभ्य, वृत्तान्तप्रशनाभावाय विशेषणमाह मूढधिषणानिति, मूढा लयं प्राप्ता धिषणा बुद्धिर्येषाम्. परितः सर्वतो विक्षिप्तान् पशूंश्च सङ्क्रन्दन्त इति तेषामनिष्टसूचकत्वम्. अतो मार्गे यथाकथञ्चिदप्यागता एतत् त्रितयं दृष्ट्वा परमकश्मलं मूर्छामापुः, आर्ता विकलाः सन्तापयुक्ताश्च जाताः ॥१९॥

SRI SUBODHINI: In the middle to the recess of the river, where Kaliya lived, even from a distance, they saw our Lord fully enwrapped with the long black body of this serpent. They also saw the unconscious Gopas on the banks of this river along with the sorrowing cows, on all the four sides - all this sorrow caused by the predicament to which our Lord was subjected to at that time! The Gopas, with great difficulty had reached to this place, but on seeing the three types of situations (our Lord's predicament, the unconscious state of the Gopas and the sorrowing cows) they became very unhappy. They became unconscious due to this anxiety and sorrow in their minds.

After describing the state of sorrow of the Gopas, in the next three verses, the state of the Gopas, mother

Yasodha and other common womenfolk, and of Nandagopa and other old Gopas is being explained.

एवमार्त्यनन्तरं गोपिकानां यशोदासहितसाधारणस्त्रीणां नन्दादीनां च वृद्धगोपानामवस्था आह गोप्य इति त्रिभिः.

गोप्योनुरक्तमनसो भगवत्यनन्ते-

तत्सौहृदस्मितविलोकगिरः स्मरन्त्यः ।

ग्रस्तेहिना प्रियतमे भृशदुःखतप्ताः शून्यं-

प्रियव्यतिहतं ददृशुस्त्रिलोकम् ॥२०॥

VERSE 20 Meaning: "The Gopis, whose minds were deeply lovingly attached to our Lord Krishna, on seeing their beloved being enwrapped by the serpent, and remembering our Lord's extremely sweet smile, beautiful eyes (i.e. their eye to eye contacts) and sweet words, got very unhappy with intense sorrow, and for them, without their beloved Lord Shri Krishna, all the three worlds looked empty and useless."

श्रीसुबोधिनी : गोप्यस्तु भगवन्तं तादृशं दृष्ट्वा त्रैलोक्यमेव प्रियरहितं ज्ञातवत्यः. प्रिया एव हि रक्षणीयाः, अतः प्राणरक्षायामिहलोकरक्षायां परलोकरक्षायां च निवृत्तव्यापारास्तथैव लयं प्राप्तवत्य इति तामस्यवस्था. **अनुरक्तं मनो** यासाम्, अनेन तेषां प्राणवियोगाभावे हेतुरुक्तः. ननु भगवति साम्प्रतं मनः प्राणवियोजकमेव न तु प्राणरक्षकमित्याशङ्क्याह **भगवतीति**, सर्वकरणसमर्थो भगवान्, अतः षड्भिरपि गुणैस्तासां प्राणा रक्षिता इत्यर्थः. तथापि विषयस्यानिष्टरूपत्वे प्राणरक्षा भक्तिविरोधिनीत्याशङ्क्याहानन्त इति, न विद्यतेऽन्तो यस्येति. विषयश्च नानिष्टरूपः, अतो भगवता रक्षिताः सजीवा एवेतिकर्तव्यतामूढाः स्थिताः. किञ्च तासां जीवने हेत्वन्तरमपि जातमित्याह **तत्सौहृदेति**, तस्य भगवतः **सौहृदं स्मितं विलोकं गिरश्च स्मरन्त्यः**. **सौहृदस्मरणे** शरीरस्थितिः, **स्मितस्मरणे** इन्द्रियाणां, **विलोकस्मरणे** प्राणानां, **वाक्यस्मरणे**ऽन्तःकरणस्य. साधकानुक्त्वा बाधकमहाहाहिना सर्पेण वेष्टिते

परमप्रीतिविषये भृशं दुःखेन तप्ताश्च जाताः. अतस्त्रिलोकं प्रियेण व्यतिहृतं
शून्यमेव ददृशुरित्यर्धजरतीयम् ॥२०॥

SRI SUBODHINI: On seeing our Lord's "predicament", the Gopis imagined that all the three worlds are useless and empty, without our Lord! They knew that their beloved should be protected and saved. Hence, they gave up their own three types of safety viz. protecting their Prāna or vital air, protecting their worldly life and protecting their "after" life! Thus giving up their own "safety" they became "motionless" (LAYA) exactly like our Lord!

These Gopis also had the "Tāmasik" nature in them, as the predominant attitude and why did not they die now? Removing this doubt, it is said, that their "Minds" were with our Lord and they had no mind of their own, with them. Hence, our Lord, who is invested with the all-capable and Omnipotent 6 Divine qualities, now, protected their lives and never allowed their Prāna or life to ebb out! It was our Lord's will and Grace!

"Our beloved Lord is in trouble and the Devotees keep their lives in tact" - this is definitely wrong, against the path of Devotion or Bhakti. To remove this doubt, in the verse, our Lord, has been referred to as "limitless" (ANANTA) - meaning that our Lord only knows about the inner secret of His Divine Leela - as to what He does, and why He does the same! No one can understand our Lord's mind! Moreover, our Lord was not, really, in any difficulty at all. Hence, He thought that the lives of the Gopis should not be allowed to ebb out!

The Gopis, now, did not know what to do. There are also other reasons for their continuing to live. They were intensely remembering our Lord's love, sweet smile, holy

eyesight (vision) and affectionate words. Hence, they continued to live!

Through the remembrance of our Lord's love, their body was protected

Their Indriyas or senses, were protected through the remembrance of our Lord's sweet smile.

Through the remembrance of our Lord's beautiful eyes (vision) their Prāna or life (vital air) was protected.

Through the remembrance of our Lord's sweet and affectionate words, their inner-mind was protected.

In the above way, our Lord became the Protector of their lives. In this verse, the "enemies" of their lives are being explained. The seat of Gopis' highest love is our Lord only. Now a serpent has enwrapped our Lord, and on seeing this, the Gopis got very unhappy and through this, without our Lord Krishna, all the three worlds, lost it's meaning or use for them! i.e. they looked "empty" for them. Due to this, they looked, as though they were half-burnt - thus they were considered as "half-dead". No one could understand, whether, they were alive or dead!

What happened to mother Yasodha is being described below.

यशोदासहितानामवस्थामाह ता इति.

ताः कृष्णमातरमपत्यमनुप्रविष्टां-

तुल्यव्यथाः समनुगृह्य शुचः स्रवन्त्यः ।

तास्ता व्रजप्रियकथाः कथयन्त्य-

आसन् कृष्णाननेर्पितदृशो मृतकप्रतीकाः ॥२१॥

VERSE 21 Meaning: "Mother Yasodha now prepared to enter into the water and she was prevented from doing

so by the Gopikas, who were like Yasodha, profusely weeping, due to this sorrow and grief. They now began to recant the Divine Leelas of our Lord. They all concentrated their attention on the louts like face of our Lord and the state, in which, they were seen now, looked as though they had already died!"

श्रीसुबोधिनी : कृष्णमातरं समनुगृह्य लोकन्यायेन शुचः स्रवन्त्यो जाताः यशोदा त्वपत्यं भगवन्तमनुप्रविष्टा तत्रैव गता. अन्यासां जीवने हेतुः—तास्ता व्रजप्रियस्य भगवतः कथाः कथयन्त्यः; किञ्च कृष्णाननेर्पिता दूशः भगवन्मुखारविन्दमपि पश्यन्ति. अतो मृतकप्रतीका आसन् मृतप्रायाः सजीवा एव स्थिताः. पूर्वा भगवता रक्षिता एता भगवदुणैर्दर्शनेन च ॥२१॥

SRI SUBODHINI: The Gopikas who had come along with mother Yasodha now saw Yasodha entering into the water, with a view to save our Lord Shri Krishna. They prevented her from entering into this river. All of them were weeping bitterly at that time. Yasodha was prepared to enter into this water as they were engaged in the singing of the Divine Leelas of our Lord and were also imbibing the Rasa or Relish of our Lord's lotus-like beautiful face. Because of these two actions, they were alive and did not enter into this water. Although they were alive, due to the separation from our Beloved Lord, they looked as though they are dead, already!

In the previous verse, the Gopikas' lives were protected by our Lord, as they had offered their entire mind to our Lord. In this verse, these Gopikas continued to be alive, due to their singing of the Divine Leelas of our Lord and their loving contemplation on the lotus-like face of our Lord.

Shri Balarāma protected Nandagopa and others. This is explained in the next verse.

अन्ये तु नन्दादयो बलभद्रेण रक्षिता इत्याह कृष्णेति.

कृष्णप्राणान् निर्विशतो नन्दादीन् वीक्ष्य तं हृदम्।

प्रत्यषेधत् स भगवान् रामः कृष्णानुभाववित्॥२२॥

VERSE 22 Meaning: "Bhagawan Shri Balarāma, on seeing Nandagopa and the other Gopas, who had their lives centred on Shri Krishna, entering into this water, prevented them from doing so, as Shri Balarāma knew very well about the glory and power of our Lord Shri Krishna."

कृष्णो प्राणा येषां; प्राणस्थाने हि स्वेनापि स्थातव्यमिति तमेव हृदं निर्विशन्तो जाताः. तदा तान् बलः प्रत्यषेधत्. कथं तेन प्रतिषिद्धाः स्थिता इत्याशङ्क्याह स भगवानिति, स रामो भगवान् भगवत्सहितो वा. सोपि किमिति प्रत्यषेधत्? तत्राह कृष्णानुभावविदिति, कालीयदमनलक्षणं भगवदनुभावं जानातीति ॥२२॥

SRI SUBODHINI: The Jiva lives on the basis of it's Prāna or life (vital air). Hence, wherever is it's life, the Jiva would go over there only. Here also, the lives of Nandagopa and other Gopas were centred on our Lord Shri Krishna, and hence, they all wanted to rush towards our Lord. But Shri Balarāma knew that our Lord was capable enough to destroy this serpent (as he knew that the Lord was enacting this Divine Leela, only with to subjugate the Kaliya serpent), and, hence, Shri Balarāma prevented them from entering into this water. They also desisted from going into this water, as they had the conviction that "Shri Balarāma" was not an ordinary human being and He is "Bhagawān" or in Him, our Lord's powers were present.

It was not appropriate anymore for our Lord to make these people of Vraja, to pass through so much sorrow and anxiety. This doubt is answered, in the following verse.

एवं सर्वेषां गोकुलवासिनां वैयग्रमुपपाद्य सर्वसमर्थस्य भगवत
एवङ्करणमनुचितमित्याशङ्क्य तत्समाधानार्थं भगवान् परीक्षां
कृतवानित्याहेत्यमिति.

इत्थं स्वगोकुलमनन्यपतिं-

निरीक्ष्य सस्त्रीकुमारमतिदुःखितमात्महेतोः ।

आज्ञाय मर्त्यपदवीमनुवर्तमानः स्थित्वा-

मुहूर्तमुदतिष्ठदुरङ्गबन्धात् ॥२३॥

VERSE 23 Meaning: "In this way, our Lord saw very clearly that, "My Gokulam never goes anywhere else than Me, for it's protection or surrender to anyone else! I am their only refuge. All the people, women, Gopas, children and Nandagopa and others are in sorrow and anxiety for My sake only. in view of this, I should not remain like this for anytime longer". Our Lord thought like this and having stayed for a very short time in the same state, our Lord, very quickly, freed Himself, by Himself, from the bondage of this serpent."

श्रीसुबोधिनी : परीक्षायां हेतुः स्वगोकुलमिति- स्वस्य गोकुलं परीक्षणीयमेव, अन्यथा कृतकरिष्यमाणयोर्निरोधयोर्वैयर्थ्यं स्याद्, यदि तेषु कृतकार्यं नोपलभ्येत. परीक्षया यत् सम्पन्नं तदाहानन्यपतिमिति, न विद्यतेऽन्यः पतिर्यस्य, जडत्वाद् गोकुलत्वेनान्यपत्यभाव एव निरूपितः. किञ्च सस्त्रीकुमारमात्महेतोरतिदुःखितं निरीक्ष्य. स्त्रियः साधारण्यः, कुमारा अतिबालाः. तदन्वाज्ञाय विचार्य, भवत्येवमेवैतदिति निश्चित्य. ननु स्वतःसर्वज्ञस्य किं परीक्षयेत्याशङ्क्याह मर्त्यपदवीमनुवर्तमान इति, यथा तेषु मानुषभावेनैव निरोधं करोति तथा परीक्षामपि कृतवान्. अतो मुहूर्तं स्थित्वोरंगबन्धात् सर्पबन्धनादुदतिष्ठदुत्थितः निद्रापाये सृष्टिमिव कृतवानित्यर्थः ॥२३॥

SRI SUBODHINI: "The people living in Gokulam, the cattle, people and everyone is Mine, because I have given them Pure and Total devotion (NIRODHA). Hence,

it is also necessary to test their Devotion to Me. If I do not test them, how will I know that the blessing of Nirodha is really successful and fruitful and this testing also will bring out as to whether, they have forgotten Me?" Our Lord thought like this and decided to give the test as, if there was no "NIRODHA", then all that He had done up to now and what He contemplated to do, henceforward, will be a waste!

The result of this "test" revealed that, even after undergoing so much of unhappiness and sorrow, these innocent people of Vraja did not seek the refuge or protection of someone else, other than our Lord, because they did not take anyone else's refuge, their sorrow had become intense and very difficult to bear anymore! Our Lord, also, understood now, that even the women folk, children and others (including Himself) were in great sorrow.

Hence, with a view to end the sorrow of everyone, our Lord, very swiftly, released Himself from the bondage of this serpent. Our Lord is "Omniscient" (all-knowing) and then, what was the necessity for this "testing"? Replying to this, it is said, that, our Lord undertook to do this "testing" like a human being. In other words, as He made them attain "NIRODHA" with the attitude of a human being, He now tested them also on the basis of the standards of human behaviour.

Our Lord usually sleeps for some time on the bed of His Ādisēsha serpent and after this sleep, He creates the Universes. In the same way, now also, our Lord acted as though He was in the bondage of this serpent and after sometime, He got out of this bondage Himself! The Kaliya serpent left our Lord and what happened next is explained in the next verse.

तस्योत्थाने यदासीत् तदाह तत्प्रथ्यमानेति.

तत्प्रथ्यमानवपुषा व्यथितात्मभोगस्त्य-

क्त्वोन्नमय्य कुपितः स्वफणान् भुजङ्गः ।

तस्थौ श्वसन् श्वसनरन्ध्रविषाम्बरीषस्तब्धे-

क्षणोल्मुकमुखो हरिमीक्षमाणः ॥२४॥

VERSE 24 Meaning: "Our Lord's form began to increase in it's size (in length and breadth) and due to this, the serpent got into severe pain and agony. Hence the serpent became very angry and began to release fumes of poison through his nostrils; He now stood before our Lord Shri Krishna, seeing Him, with evil eyes resembling red-hot metal, releasing, at the same time, shower of fire flames from his mouth."

श्रीसुबोधिनी : अत्र भारतादौ बलभद्रस्तुतिप्रबोधादिकं निरूपितं तत् कल्पान्तरियम् तत्रांशवशावतारो मनुष्यभावापत्तिश्चेति केचित्, लीलयाैव तथेत्यपरे वस्तुतो यथा येन यत्र कारयति तथा स करोतीति व्यवस्था. पूर्वं भगवान् सूक्ष्मः स्थितः पश्चात् पुष्टो जातस्तेन स्वयमेव वेष्टनानि भग्नानीव जातानि. तदाह तेन भगवता प्रथ्यमानं यद् वपुस्तेन कृत्वा व्यथित आत्माभोगो यस्य. एतादृशः शीघ्रं भगवन्तं परित्यज्य स्वफणानुन्नमय्य कुपितो भुजङ्गो युद्धार्थं तस्थौ, क्रोधे हि बलमधिकं भवतीति. स्थितिसमयेपि श्वसन् विषवायुं विमुञ्चन् स्थितः. किञ्च श्वसनरन्ध्रविषाम्बरीषस्तब्धेक्षणोल्मुकमुखस्तस्य ह्युपरि पञ्च छिद्राणि नासे चक्षुषी मुखमिति. स्थानत्रयेति स घोर इत्युच्यते. तत्र प्रथमं श्वसनरन्ध्रे विषं यस्य, अम्बरीषवद् भ्राष्ट्रग्नवत् स्तब्धे ईक्षणे यस्य, उल्मुकयुक्तं मुखं यस्य. एतादृशोपि हरिमीक्षमाणो भगवत्सान्निध्यात् स्वयमपि न ज्वलितः परं सम्मुखं स्थितः ॥२४॥

SRI SUBODHINI: In the Mahābhārata and other books, it has been said that, when our Lord was enwrapped by Kaliya, with his body, and our Lord became motionless, then, Shri Balarāma made his "stuti" or

"praise" of the Lord, with a view to revive Him (awaken Him). This story, perhaps, belongs to another aeon or Kalpa. Many others also say, that, our Lord had manifested Himself only as a part of Lord Nārāyana and had taken the human form. Some others say that, our Lord had done all this as a Divine Leela only.

The real situation is that our Lord does make everything, as per His desire, at those places, in such a manner and with those people, the Divine Leelas, as per His will and everyone does the same, as per our Lord's direction. In this event, when the serpent had enwrapped our Lord, our Lord had taken His subtle form and after some time, He became big and heavy, due to which the serpent could not keep our Lord, in his bondage at all ! In fact, because of the huge and heavy body of our Lord, the serpent began to have unbearable pain. Due to this pain, he released the Lord immediately from his grip. He now raised his hoods, with great anger, stood before our Lord, with a view to fight with our Lord! He got angry because he wanted to increase the strength of his body as usually "anger" gives more strength and energy to the body.

When the serpent stood up with his raised hoods, all the 5 openings in his face, viz. 2 eyes, 2 nostrils and 1 mouth, were looking fearsome. Through the nostrils, the air was coming out with poisonous fumes. Like red hot metal from, the eyes were still, red hot and it appeared, as though, flames of fire, were leaping out! Now, the black serpent was intensely looking at our Lord. This poisonous air and fire cannot harm our Lord at all, but these could have destroyed the serpent itself. But, as he was standing near our Lord, the fumes and fire did not burn him at all (i.e. due to the Grace of our Lord this did not happen).

Afterwards, what our Lord did next is described in the next verse.

तदा भगवान् यत् कृतवान् तदाह तं जिह्वयेति.

तं जिह्वया द्विशिखया परिलेलिहानं-

द्वे सृक्किणी ह्यतिकारलविषाग्निदृष्टिम् ।

क्रीडन्नमुं परिससार यथा खगेन्द्रो-

बभ्राम सोप्यवसरं प्रसमीक्षमाणः ॥२५॥

VERSE 25 Meaning: "the serpent was now swiping his lips with the two-prongs of his tongue. He had eyes exhibiting the most dangerous fires of poison. On all his four sides, our Lord, playing merrily, began to go round and round, like the majestic Garuda bird. The serpent also, began to go round, seeking an opportunity (to attack our Lord)".

श्रीसुबोधिनी : द्विशिखया जिह्वया युगपदेव द्वे सृक्किणी परिलेलिहानं तं प्रसिद्धं कालीयमतिकरालविषमेवाग्निदृष्टौ यस्य तादृशं सर्वप्रकारेण क्रोधमूर्छितं कौतुकीं भगवान् क्रीडन्नेवामुं परिससार. भगवतो निर्भयगमने दृष्टान्तं हेतुत्वेनाह यथा खगेन्द्र इति. न हि कस्यचिद् भक्ष्याद् भयमस्ति. दुष्टाश्च भगवतो दाह्याः, न हि काष्ठाद् वहेर्भयं भवति. अतः स एव भगवतो भीतः युद्धार्थमेवावसरं प्रसमीक्षमाणो बभ्राम प्रदक्षिणां बहुधा कृतवान् ॥२५॥

SRI SUBODHINI: The serpent was seen swiping his lips with the two-pronged tongue, which he had. He had the eyes exhibiting the most dangerous fires of poison. He had become, through great anger, almost stupefied and our Lord, in a playful mood, went around him, like the Garuda bird, without any fear. Like the "fire" is not afraid of the "wood" in which the fire is put. No one "eater" is afraid of "the food to be eaten"! In the same way, the

one that is the burning agent in not afraid of the one to be burnt. In this way, our Lord is the destroyer of all the evil minded cruel persons and He is not afraid of them at all! Hence, our Lord was going round this serpent, without any fear. But this serpent, due to his evil nature and ignorance (about the greatness of our Lord), went around our Lord, waiting for an opportunity to attack Him!

When going round like this, our Lord caught hold of him and began to dance on him and this is described in the following verse.

तदा भगवांस्तं निगृह्य तदुपरि नृत्यं कृतवानित्याहैवमिति.

एवं परिभ्रमहतौजसमुन्नतांसम् आनम्य तत्पृथुशिरःस्वधिरूढ आद्यः।
तन्मूर्धरत्ननिकरस्यर्शातिताम्रपादाम्बुजोखिलकलादिगुरुर्ननर्त ॥२६॥

VERSE 26 Meaning: "On going round and round, the strength of this serpent got depleted. Our Lord, who is the Primordial Purusha of this creation, got upon the moving heads of this serpent, by pushing down it's high shoulders. He now began to dance on the head of this serpent, as our Lord is the original preceptor (GURU) of all the Fine Arts! Our Lord's lotus feet now became wonderfully red, by coming into contact with the cluster of precious stones on it's "head".

श्रीसुबोधिनी : ननु दुष्टः; कथं नृत्यं कारितवान्? तत्राह परिभ्रमहतौजसमिति, सर्पो हि परिभ्रमे व्यथां प्राप्नोति अतो बहुधा परिभ्रमाद्धतौजा इव जातः. केवलमुन्नता अंसा यस्य तादृशमानम्य तमपि भागमधस्तात् कृत्वा तत्र द्वयोर्द्वौ पादौ निवेशयान्यौ हस्ताभ्यां धृतवानम्य तत्पृथुशिरःस्वधिरूढो जातः. ननु सर्पोऽयममङ्गलः कथं भगवता आरूढ इति चेत्, तत्राहाद्य इति- स हि सर्वकर्ता सर्वस्याप्याद्यस्तस्यापि पिता भवत्यतस्तमारूढवानथ वा शेषशायी स हि सर्वदा सर्पमेवारुह्य तिष्ठति.

अतस्तस्य सर्पारोहणेऽभ्यासात् तत्र स्थितः संस्तस्य मूर्धसु यानि रत्नानि
तेषां निकरः समूहस्तस्य स्पर्शनातिताम्रं पादाम्बुजं यस्यैतादृशः पूजितचरण
इव सन्तुष्टस्तत्पृथुशिरस्सु ननर्त. ननु विषमशिरस्सु कथं नृत्यं कृतवान्?
तत्राहाखिलकलादिगुरुरिति- अखिलकलानामादिगुरुः, कलाकौशलानि यावन्ति
लोकेतानि सर्वाण्यनेनैव कृतान्युपदिष्टानि च. लोका रज्जौ पादुकासहिता
नृत्यन्तो दृश्यन्ते, तत्र किमाश्चर्यं स्थूलेषु बहुषु शिरस्सु नृत्यतीति! ॥२६॥

SRI SUBODHINI: As this Kaliya serpent was a cruel
sinful person, he did not allow our Lord to get upon him
and to do His dancing! But he was fast losing his capacity
to do anything, due to his going round our Lord for a
long time. Hence, he was not able to prevent our Lord
from dancing on his head. Although he was tired and
bereft of his original strength, he had uplifted shoulders
and our Lord jumped on to this by pushing it down. He
now placed His two feet, on both of the shoulders, and
through His hands, He pushed the shoulders down and
got up, afterwards, on to the wide head of Kaliya.

A serpent is considered as inauspicious and to jump
on to it's head is considered as inappropriate. *But our
Lord, being the Primordial Purusha (the Lord who was
there before creation and who originated this creation), is
the father of everyone - and due to this Divine stature of
our Lord, He is also the father of this serpent. For a
father, none of his sons is inauspicious.* Moreover our
Lord is always seen resting on the Ādisēsha serpent.
Hence He has the practice of very easily getting on to a
serpent! Hence, our Lord climbed onto the head of Kaliya.
On getting up, our Lord's lotus feet became exquisitely
reddish in colour, by coming into contact with the pre-
cious gems on the head of this serpent (NĀGARATNAM).
Our Lord, considered this, as the worship and service of

this serpent and He became happy with this serpent and began to dance, joyfully on the head of Kaliya!

Kaliya's head was not straight as it was contorted and dangerous. How did our Lord manage to dance on it's head? Removing this doubt, *it is said, that our Lord is the original author of all types of dances, in this universe and He has taught all these dances to everyone. Hence our Lord is considered as the teacher of all types of Fine Arts and He is the First GURU of all the masters. Hence, what is there to wonder that our Lord now danced on these thick and wide hoods!*

If there is no music or play of instruments, the Rasa in dance does not arise at all. The following verse is given to answer this doubt.

नृत्ये गीतवाद्ययोरङ्गत्वात् तदभावे नृत्यं विगुणं स्यादित्याशङ्क्याह तं नर्तुमुद्यतमिति.

तं नर्तुमुद्यतमवेक्ष्य तदा तदीयगन्धर्व-

सिद्धमुनिचारणदेववध्वः ।

प्रीत्या मृदङ्गपणवानकवाद्यगीतपुष्पोप-

हारनुतिभिः सहसोपसेदुः ॥२७॥

VERSE 27 Meaning: "When our Lord began to dance, on seeing Him, the devotees of our Lord viz. the Gandharvās, spiritually realized sages, celestial Gods, the chāranās and the Divine damsels - all of them, in great joy, began to play the Mridanga (percussion instrument), Panava, Ānaka and other musical instruments to accompany the dancing! They, with a view to serve our Lord, came there quickly with flowers, other offerings and began to sing the praise of our Lord".

श्रीसुबोधिनी : सर्वत्र देवा भगवन्तं पश्यन्त एव तिष्ठन्ति. अत्रापि ते

लौकिकानां सेवाऽसामर्थ्यात् स्वयमेव सेवां कृतवन्त इत्याह नर्तुमुद्यतं भगवन्तमवेक्ष्य तदा तस्मिन् समये तदीया ये गन्धर्वादयस्ते प्रीत्या स्वस्य सेवाविनियोगं ज्ञात्वा मृदङ्गपणवानकानि वाद्यानि गीतानि पुष्पोपहाराः पुष्पवृष्टयो नुतिभिः स्तोत्रैः सहसा शीघ्रमेवोपसेदुरुपसन्नाः नृत्ये हि प्रथमतो नान्दी, तत्र देवतास्तुतिः पुष्पवृष्टिश्च कर्तव्या, तदनु वाद्यं गीतं च. तदत्रापि वाद्यगीतयोरारम्भं कृत्वा नान्दीप्रकटनार्थं पुष्पवृष्टिर्भवत्येव भगवन्तमेव च देवाधिदेवं स्तुवन्तः. अत्र क्रमो न विवक्षित इति ज्ञापयितुं सहसा शीघ्रमेवोपसेदुरित्युक्तम्. गन्धर्वा गायकाः, सिद्धाः पुष्पवृष्टिकर्तारः, मुनयः स्तोत्रकर्तारः, चारणा वाद्य(द!)काः, देववध्वोप्सरसः सहनर्तक्यः. क्वचिदभिनय उभयोर्बहूनां च नृत्यं भवति तदोपकारस्तासाम् ॥२७॥

SRI SUBODHINI: The celestial deities always follow our Lord's Divine Leelas and they always are eager to have the Darsan (Holy vision) of our Lord's Divine Leelas. Here also they saw that, there was no capacity on the part of the "worldly" persons, to do seva or service to our Lord, at the present juncture. Hence, they came there to do seva to our Lord, by themselves and this is described, in this verse.

On seeing our Lord being prepared to do the dancing, the Gandharvās, who were devoted to our Lord, on getting this unique opportunity, to do seva to our Lord, brought their musical and percussion instruments such as Samabha, Mridanga, Panava and Ānaka. They were seen singing and had also brought flowers for showering on to the Lord. They also sang our Lord's "praise" constantly. When the dance is about to begin, then at first, the celestial Gods are invoked for the auspicious conduct of the event (NĀNDI) and then flowers are showered. Afterwards the singing along with the playing of the musical instruments are conducted. Here also the same sequence was followed, although there is no necessity to say this,

as the celestial deities had come to "praise" the Primordial Purusha or Ādi Deva (our Lord) and hence, they had all come over there, very quickly, eager to render seva or service to our Lord!

The singers were Gandharvās; the shower of flowers was done by the realized sages; the "Praise" was done by the seers (MUNI); the musical instruments were played by the chāranās, and the Divine damsels (APSARA) began to dance! All of these persons, had come there, to serve our Lord, with great love.

In a play, sometimes the dancing is either solo or the same is performed by many dancers. Here also everybody's participation was seen as useful and appropriate.

When our Lord began to dance, what happened next is explained.

एवं नृत्ये क्रियमाणे यदासीत् तदाह यद्यदिति.

यद्यच्छिरो न नमतेऽङ्ग शतैक-

शीर्ष्वास्तत्तन् ममर्द खलदण्डधरोऽङ्घ्रिपातैः ।

क्षीणायुषो रुधिरमुल्बणमास्यतोसृङ् नस्तो-

वमन् परमकश्मलमाप नागः ॥२८॥

VERSE 28 Meaning: "Oh King! The serpent had one hundred big heads and when each of them propped up, without bowing in surrender to our Lord, our Lord, who subjugates all evil persons, gave a blow with His Holy feet on this uplifted head and quelled it! Now, Kaliya serpent's life was ebbing out. Even then, he was trying to go round in defiance and due to this, blood was oozing out of his mouth and nostrils and this in turn gave him severe pain".

श्रीसुबोधिनी : यद्यदेव कालीयस्य शिरो न नमते तदेव नामयन् दमयाम्बभूवेति सम्बन्धः. शतं शतसङ्ख्याकान्येकानि प्रधानानि शीर्षाणि यस्य. एतादृशस्य कालीयस्य सर्वाण्येव शिरांसि प्रधानानीत्येकनमनेपि नान्येषां नमनम्, अतः प्रत्येकं नामनम्. अङ्गेति सम्बोधनं स्नेहात्. आदौ यावत् नमनं न मन्यतेऽन्यत्र स्थित एवाङ्घ्रिपातैर्नृत्ये गतिविशेषैस्तालसमापितस्थानेषु तस्मिन्नेवोच्चशिरसि पादप्रहारं करोति, ततः पादप्रहारभिया तत् नतमेव तिष्ठति. किञ्च न प्रहारमात्रं करोति किन्तु ममर्दं पादेन मर्दनमपि करोति यथोपरितनी त्वग् गच्छति द्वितीयप्रहारेऽधिकव्यथाजननार्थम्. नन्वक्लिष्टकर्मा किमित्येवं करोति? तत्राह खलदण्डधर इति- खलानां दण्डमयं बिभर्ति, अतो दण्डार्थमेवं करोतीत्यर्थः. ततः क्षीणायुषः क्षीणप्राणबलस्य मूर्छितस्य रुधिरमुल्बणं जातं, तदन्तःस्थापयितुमशक्यमिति मुखात् नस्तो नासिकातश्च वमन् नागः परमकश्मलमाप मूर्छां महतीं व्यथां वा. नागजातित्वान्न पलायते, शूरा हि ते. क्षीणायुषो रुधिरमुल्बणमिति भिन्नं वाक्यं सङ्घातपरं देहपरं वा. अन्यत् तु जीवपरम् ॥२८॥

SRI SUBODHINI: Whichever head of this serpent was not doing Pranām or Namaskār to our Lord (i.e. surrendering) our Lord subjugated that head. Kaliya had 100 heads. Each of these heads was different from each other and hence considered as important. As they were all independent of each other, subjugating one head, did not prevent another head from rising! Hence, our Lord had to subjugate each of it's 100 heads, one by one. Here "Oh King" (HEY ANGAI!) has been used by Shri Sukadeva, to express his love for the King.

If the serpent did not lower it's head, even for the first instance, our Lord, while dancing on the other head, used his foot to subjugate his head and the Lord kept His rhythm of this dancing, in perfect order, by jumping on the raised heads in keeping with the requirement of His dancing! Thus subjugating one head after another, Kaliya

now got afraid, and he did not raise those heads which were already subjugated by our Lord. The skin of the heads began to peel off and due to this a second blow on the same head, meant very severe pain. Hence all the bruised heads were lowered by Kaliya and he never raised them again.

Our Lord never does anything which gives trouble and pain to anyone. Then why did He give pain to Kaliya? Removing this doubt, it is said, that our Lord is also the One who punishes the cruel and sinful persons, whilst not giving pain to anyone. Hence, He had to enact this Divine Leela, with a view to punish this serpent.

On being relentlessly punished, in this way, the life force in Kaliya, became weak, the serpent became, almost unconscious. Blood, now, oozed out of his mouth and nostrils and he was not having the strength to prevent the blood from coming out. This flow of blood also caused him extreme pain. He got into a state of unconsciousness. Even at this stage, he did not run away, as he was a brave snake and being a "warrior and courageous" person, he was prepared to die, by giving a strong challenge. Usually true warriors do not run away, defeated, from a fight. The flow of blood denotes the state of the body of the serpent, which had become weak. The references to his courage pertains to his soul or Jiva.

In the previous verse, the punishment meted out by our Lord to Kaliya on the 'spiritual and physical' levels, has been described. Now, in the next verse, the punishment meted out on the "celestial" level is indicated.

पूर्वश्लोक आधिभौतिकस्याध्यात्मिकस्य च दण्डो निरूपितः.
आधिदैविकस्य दण्डमाह तस्याक्षिभिरिति.

तस्याक्षिभिर्गरलमुद्रमतः शिरस्सु यद्यत्-

समुन्नमति निःश्वसतो रुषोच्चैः ।

नृत्यत्पदाऽनुनमयन् दमयाम्बभूव पुष्पैः-

सुपूजित इवेह पुमान् पुराणः ॥२९॥

VERSE 29 Meaning: "Kaliya, due to his anger, took deep breath; through his eyes, he was pouring out his poison. Whichever head was raised by Him, our Lord, through the steps of dancing, subjugated the same. At the same time the Gandharvās and others, worshipped our Lord, through showering of flowers (from the heavens). Such was the spectacle seen!"

श्रीसुबोधिनी : नासिकामुखयो रुधिरमेव विषप्रतिबन्धकं जातम्, अक्षोस्तु ज्ञानप्रधानत्वात् प्रतिबन्धकं न जातमिति यदाक्षिभिर्गरलमुद्रमति तादृशस्य शिरस्सु मध्ये यद्यत् समुन्नमति तत्तदेव पदानुनमयन् दमयाम्बभूव. आधिदैविकभावापन्नान्यपि कानिचित् शिरांसि, तान्येव वा पुनरुद्गतानि. गरलं स्वस्योपास्यं रूपं, तदग्रे करोति. पश्चात् तस्मिन्नपि प्रतिहते निःश्वसिति नातः परं निस्तार इति. तादृशं क्षीणमपि चेत् मारयति भगवांस्तदा मरणार्थं रुषोच्चैर्भवति. सम्यगुन्नमतीत्यनेन देवताधिष्ठानं ज्ञापितम्. आधिदैविके क्षीणे मरणार्थमुपस्थिते साक्षान्मारणमनुचितमिति नृत्यत्पदा नृत्यं कुर्वतैव नृत्यकरणभूतेन पदा अनुनमयन् स्वसम्मुखतया नमनं कारयन् शिक्षयन्निव दमयाम्बभूव दमनं कारितवान्, स्वयमेव वा कृतवान्. एवं दमने कृत आधिदैविकस्योपास्यस्य भगवतो वाऽस्वारस्यं भवेत् तदा मर्यादाविरोधः स्यादित्याशङ्क्याह पुष्पैः सुपूजित इवेह पुमान् पुराण इति. इहास्मिन्नवसरे पुष्पैः सुपूजित इव जातः. आध्यात्मिको भगवता सन्मार्गे शिक्षित इति तयोः सन्तोष एवातस्ताभ्यां पूजितो भगवान् तौ. ह्यलौकिकप्रकारेण दिव्यैः स्वतेजोभिः पूजां कृतवन्तौ. तानि पुष्पाणीव जातानि, तदाह पुष्पैरिव सुपूजित इति. उभयोः पूजायां प्रत्येकं हेतुमाह- पुरुष इति आधिदैविकपूजायां हेतुः, त्रयमपि प्राकृतमिवेति. पुराणस्तूपास्यः; पुरुषोत्तमो हि

सर्वोपास्यरूपाणामप्युपास्यो, यथा व्यासकपिलादेः. एवं मूर्छापर्यन्तं दण्डं
कृतवानद्भुतकर्मत्वानृत्येनावलिष्टकर्मत्वान्न मारितवान् ॥२९॥

SRI SUBODHINI: Kaliya was taking out the poison, through his eyes. In the first instance, blood came out of his mouth and nostrils, and he could not take out the poison, through his mouth and nostrils - because the flow of blood had stoppd the outflow of poison. Eyes are considered as intelligent and hence, did not stop the outflow of poison. Now, our Lord was continuously pounding, through His Holy feet, each of the head of this serpent, which tried to raise! The presiding deity of the poison, we have already seen, had been taken out by our Lord and established on the head of Kaliya, and such heads, in which the deity was present, now raised themselves. The strength to raise it's head was bestowed by this deity of poison. But our Lord, by putting His Holy feet on his head, smashed and subjugated the same. Now the serpent became really weak and began to emit cold breath and knew that there was no escape from being punished by our Lord! He concluded that, if the Lord were to kill him, on his becoming very weak and tired, he was ready to accept the same punishment. He came in the front, so that he can be killed, and through anger, he raised his head very high, as though to show to our Lord that on his head, his celestial deity was established. On this celestial power also becoming very weak, he came now to a state that he may die at any time.

Our Lord had decided that this serpent should not be killed. Hence our Lord made him face Him, through His Holy feet. He made him do prostrations to Himself. Our Lord taught him the correct way of conduct on this holy place. Our Lord was also careful to see that, this subju-

gation of Kaliya, did not cause, displeasure, in the mind of the celestial deity, whom Kaliya was worshipping! (*The Lord is so considerate to everything*). If this were to happen, our Lord thought that His own actions will go against the rules of right conduct and behaviour! (*The Lord is so humble in all His dealings*).

Removing this doubt, it is said, that our Lord, at this juncture, was worshipped with flowers. Our Lord exhorted Kaliya to behave properly, in future. Through this, both the spiritual and celestial forces became happy and that is why, our Lord was worshipped, in a supernatural way of being showered with flowers, from the heavens! (Through the Divine powers of the celestial Gods). In fact, the Divine brilliance of the celestial Gods became the flowers for the worship of our Lord! All this was supernatural! (ALOUKIK) indeed!

Our Lord's worship was done, by all, in this way as our Lord is the Primordial Purusha (The original cause for this Universe). In this verse, the word "Purāna" (time immemorial - the oldest) has been used for our Lord. *the real meaning of these words is that our Lord is PURUSHŌTTAMA, who is being worshipped by sages like Vyasa and Kapila as He is the Lord who deserves to be worshipped by everyone*. The three types of the physical, celestial and spiritual forms of our Lord (created by Mayik power of our Lord), which are being worshipped by the devotees, themselves in turn worship our Lord Purushōttama! Hence, it is but appropriate that our Lord was worshipped by both the celestial and the spiritual forms of the serpent Kaliya.

Our Lord does wonderful deeds and hence, He punished Kaliya, up to his stage of becoming unconscious

and as He does everything, so easily (without any effort or difficulty), He punished him, when merrily dancing on his heads - but refrained from killing the serpent.

Due to this dancing and due to the Grace conferred on him, through the Holy lotus-like feet of our Lord, Kaliya, got spiritual wisdom (Jnāna) and devotion to our Lord. (Bhakti). This is described in the following verse.

एवं सति भगवच्चरणारविन्दप्रसादात् तस्य ज्ञानभक्ती जाते इत्याह तच्चित्रेति.

तच्चित्रताण्डवविरुग्णफणातपत्रो-

रक्तं मुखैरुरु वमन् नृप भग्नगात्रः ।

स्मृत्वा चराचरगुरुं पुरुषं पुराणं नारायणं-

तमरणं मनसा जगाम ॥३०॥

VERSE 30 Meaning: "Oh King! The Kaliya serpent, whose roof like hoods got ruptured due to the extraordinary dancing of our Lord, now began to shed blood from his mouth. His body got shattered. At this time, he surrendered to our Lord Shri Krishna, respecting Him as the Guru and Preceptor of this entire Universe, as the Primordial Purusha (Purushōttama) and as Sri Nārāyana Himself".

श्रीसुबोधिनी : नन्वभिमाने विद्यमाने कथं ज्ञानम्? तत्राह चित्रताण्डवेन विरुग्णा फणातपत्रं यस्येति. अभिमानस्य सूचकाः फणा एव श्वेतातपत्रस्थानीयाः, ते पुनर्विचित्रताण्डवेन विशेषेण भग्नाः. नृत्यं द्विविधं लास्यताण्डवभेदेन. लास्यं स्त्रीनृत्यं ताण्डवं पुरुषनृत्यम्. तयोरेवान्तरभेदाः शतशः सन्ति. तत्र रसाभिनिविष्टः पुरुषः प्रलये महादेव इव विचित्रताण्डवं करोति. तद् भगवतात्र तच्छिक्षार्थं कृतं, तेन विशेषेण भग्नफणातपत्रो जातः. ननु शरीरदोषे विद्यमान आध्यात्मिके भौतिके च कथं ज्ञानभक्ती भवत इत्याह रक्तं मुखैरुरु वमन्निति. रुधिरमन्तर्दोषात्मकं, तद्वमनेऽन्तर्दोषो गतः,

भग्नगात्रत्वाद् बहिर्दोषोपि. अतो निर्दुष्टो नारायणं स्मृतवान्. आधिदैविकेहि शेषे स्वसम्बन्धिनि स शेते. अत आधिदैविकेनोपकृतो नारायणं स्मृतवान्, उपास्येन च स एवायं नारायण इति ज्ञातवान्. तदा स्वस्य दासत्वमस्य भगवतः स्वामित्वं चाद्यत्वेन ज्ञात्वां तमेवारणं शरणं मनसा जगाम. मनसा हि नारायणः शरणत्वेन भावनीयः. स ह्यन्तःकरणसाक्षी. शरणं गतो हि पश्चात् सेवया भक्तो भवति, ततः परं न प्रहार इति ज्ञातव्यम् ॥३०॥

SRI SUBODHINI: Kaliya was a proud person. Even then how did he get spiritual wisdom? Answering this, it is said, that, in a King, the sense of being royal remains only up to the time, till his white umbrella or covering remains safe and secure. On it's loss, the King loses his pride as being a "King". Here also, the hoods of the serpent are compared to this "covering or umbrella" (which denoted authority or power of the King) and when these hoods were smashed by our Lord, through His exquisite dancing, the serpent gave up his pride.

"Dancing" is of two kinds - one is known as "LĀSYA" and the second one is termed as "TĀNDAVA". "Lāsyā" is usually performed by ladies and "Tāndava" by the male dancers. There are several kinds of these dances. Of these, during the big deluge (PRALAYA), Lord Siva dancing the Tāndava piece becomes extraordinarily immersed in this Rasa or Relish! The same applies to the male dancers, doing this Tāndava dance. This same dance, our Lord executed, with a view to teach a lesson to this serpent.

The blemish of the inner-mind is the blood, and this "spiritual blemish" (i.e. as being connected to the inner mind) is the form of blood, began to ooze out of his mouth and got fully exhausted. Further, on the body breaking, the "blemish" of his physical constituents also got destroyed. Now, the serpent, due to these dual process of purification, became "blemish- free" and on his giving

up his "pride", automatically he began to remember Lord Nārāyana!

He remembered Shri Nārāyana as the Lord Nārāyana, sleeps on the Ādisēsha serpent and this serpent (Kaliya) belongs to the category of Ādisēshas' nature of being a serpent. Hence, Kaliya got the help from the celestial Ādisēsha serpent. On getting this help, Kaliya got a pure inner-mind and got to remember the Lord Nārāyana.

Only on getting blemish-free and on getting the Grace of Mahātmās, one can remember our Lord. Till then, proper and loving remembrance of our Lord do not take place. Here, Kaliya got both. He became first "pure" and "blemish-free" and then got the blessings and Grace of Ādisēsha serpent. Hence, he got now the remembrance of Lord Sri Nārāyana.

Due to the Grace of it's own celestial deity (Ādisēsha), Kaliya got the knowledge that Lord Krishna is the Purushōttama. On the rise of his spiritual knowledge, he regarded himself as a servant of our Lord, whom, he, now, regarded as his Master or Swāmi. *He knew that, our Lord was the Lord for all the "beginning" of this Universe (Ādi Purusha). On knowing like this, he surrendered, to our Lord, with his full mind.*

The 'surrender' to our Lord should be done through one's mind only as our Lord is the eternal witness of one's inner-mind. Hence, until we surrender to our Lord, through our full mind, we do not get the benefit of this "surrender", as our Lord is always fully aware of the workings of our own mind! A devotee becomes a "Bhaktha" (an ideal devotee) only after such "Full surrender" and "seva" (service to our Lord) to our Lord. On becoming such a "devotee", no more punishment from the Lord will

come. We have to understand like this from this Divine Leela of our Lord.

Kaliya surrendered to our Lord, through the inspiration provided by others. Hence he got released (from further agony) only by others. To prove this reference is made to the coming of his wives. This is described in the next verse.

अन्येन स एवं जात इत्यन्येनैव तस्य विमोचनं वक्तुं तस्य स्त्रियः समागता इत्याह कृष्णस्येति.

कृष्णस्य गर्भजगतोतिभरावसन्नं पार्ष्णिप्रहार-
परिभग्नफणातपत्रम्।

दृष्ट्वाऽहिमाद्यमुपसेदुरमुष्य पत्न्य-

आर्ताः श्लथद्वसनभूषणकेशबन्धाः ॥३१॥

VERSE 31 Meaning: "The Kaliya serpent, was so much in agony, due to the weight of our Lord, who carries the weight of this entire universe, in His stomach. His hoods were now broken through the pounding of the Holy feet of our Lord. The wives of this serpent, whose clothes, ornaments and hair were in utter disarray and had lost their luster seeing the agony of their husband, now, became very sorrowful and came to surrender to our Lord".

श्रीसुबोधिनी : ता हि भर्तारं द्रुष्टुमागताः पतिव्रता नार्यः, अतः स्वधर्मैणैव तासां ज्ञानं- कृष्णस्य भारेणावसन्नं पीडितं पार्ष्णिप्रहारेण च परितो भग्नं फणातपत्रं यस्य. एवं स्वतोभिमानतश्च गतदोषममुष्यैव पत्न्यस्तं दृष्ट्वाऽर्ताः सत्यो भगवन्तमुपसेदुरिति सम्बन्धः. ननु बालकस्य भगवतः को भारः, तत्रापि सच्चिदानन्दस्य, स्थूलकार्यस्यैव भारत्वात्! तत्राह गर्भे जगद् यस्येति; न ह्येकेन जगद्भारः सोढुं शक्यते. नन्वस्यैव भ्राता शेषः कथं सहते? तत्रोक्तं परितो भग्नं फणातपत्रं यस्येति. न केवलं भगवान्

भाररूपः किन्तु मारयति च. नन्वन्यस्य स्त्रियः कथं भगवत्स्थाने समागताः? तत्राहाद्यमिति, स ह्यहेः स्वस्य च मूलभूतो भवति. किञ्चामुष्य पत्न्यः "पत्युर्नो यज्ञसंयोग" इति यज्ञसंयोग एवासां पत्नीत्वम्, अयं च भगवान् यज्ञः, तत्र पतिः संयुक्तः स्वयं चेदसंयुक्ताः स्युस्तदा पत्न्य एव न स्युः. किञ्चार्ताः पत्नीत्वादेव तस्यार्थशरीरं भवन्त्यतः स्वयमेव ताडिता अर्धमृता विज्ञापयन्ति. नन्वन्यस्य मारणे कथमन्यो मारित इव पीडितो भवेत्? शास्त्रं तूपचरितार्थमितिमतं दूरीकुर्वन्स्तत्राधिकारे तथैव भवतीति ताडितचिह्नान्याह श्लथन्ति वसनानि भूषणानि केशबन्धाश्च यासाम्. आदिमध्यावसानेषु संयुक्तपदार्थानामपगमस्ताडनव्यतिरेकेण न सम्भवति, तत्रापि मानवतीनां तासाम् ॥३१॥

SRI SUBODHINI: The wives of Kaliya were very chaste. They came there to see their husband and they came to know, about the agony of their husband, (although they were far away at that time), due to their being chaste and this power had made them aware of the necessity to rush to his rescue.

The serpent was in dire distress, due to the weight of our Lord and the poundings received through His Holy feet. His hoods were now broken and his wives now saw him, in this terrible state. Due to this Divine Leela of our Lord, Kaliya had got rid of the blemish of his attachment to his body and ego. The wives became very unhappy and they, now came near to our Lord.

To say, that the "weight" of our Lord, made Kaliya, very unhappy and troubled, will not be appropriate. Why? Usually "weight" causes distress and "weight" is caused by "gross and hard" substances, which are made of the 5 elements. Our Lord's Divine "Parts" are not made of these 5 elements, as they are supernatural and subtle. Due to this, "weight" as we know, is not there in our Lord. Then, how come Kaliya got distress at the "weight" of the

Lord? replying to this, Shri Mahāprabhuji says that, Kaliya, was not distressed, due to the "weight" of the Lord, who was dancing on his head. But, he was distressed due to the weight of the universe, which was inside our Lord's stomach! How can he ever, alone, suffer the weight of this entire universe? Hence, it is said, that, the serpent was in distress, due to this "weight"!

Then, how come Kaliya's brother Ādisēsha is able to withstand the weight of our Lord? (As the Lord always is seen stationed or sleeping on this Ādisēsha serpent). If Ādisēsha could do, why cant our Kaliya do this ? On this , it is said, that, our Lord had smashed and shattered the hoods of Kaliya and due to this, he had become weak and he could not carry the weight of our Lord. Not only our Lord's weight was very difficult to bear, but He could even kill the serpent.

These women, were the wives of this serpent. How did they come near to a third person -viz. our Lord? To remove this doubt, it is said, that our Lord Shri Krishna is the Lord, who existed before Kaliya and his wives! He is the Primordial Purusha (i.e. not a third party but the "First" party!). These wives will become the true wives of Kaliya only when they come into contact with our Lord. As per the scriptures, a woman becomes a "wife" when she comes into contact with "Yagna" or she is accepted as a "wife" only through the performance of proper sacrifices or Yagnas! To explain this further, our Lord is the symbol of all "Yagnas" or sacrifices and they thought now "our husband has now got contact with the Supreme Lord. We will not be able to become the true wives of Kaliya if we, also, do not come into contact with our Lord". Being his wives, they had the right to be the "half-body" of their husband. Due to this feeling, they also

became very unhappy and looked really distressed, like their husband.

Some may say, that how can we say that the wives of the Kaliya serpent also got the same sorrow and distress like Kaliya although our Lord did not harm them at all? In reply, in the scriptures, it is said that a true and chaste wife is termed as the "better half or the other half" of a husband and this is not said, just for sayings' sake, but this is the actual truth. The wives of Kaliya now prove this truth through their experience and the physical changes, which they had undergone, due to the unhappiness of their husband. "Our bodies also have become weak and slim due to the experience of taking the blows of our Lord. Due to these blows, our clothes, ornaments and hair etc. have all become distressed and disorderly".

The clothes worn on the body, the ornaments worn in the middle, and the hair-do on the head - all these do not become disturbed or disorderly, without being physically removed, through blows or otherwise. The wives of Kaliya serpent were very chaste (PATIVRATA) and due to this, their bodies were very healthy and strong. But, now, it looked, as though that all their clothes etc. were seen as disturbed only due to the receiving of blows.

These chaste wives of Kaliya, with a view to get their husband released from this agony and to enable our Lord to show compassion to Kaliya, and to inspire our Lord to get compassion to Kaliya, in His heart, came near to our Lord showing that our Lord, was indeed, their own loving and darling child only. They brought their children and everything they had (given by Kaliya) and offered all these to our Lord, in a humble way. The wives of Kaliya went inside this watery recess (KUNDHA) in the

Yamuna river, did full surrender to our Lord, with prostrations and began to sing His "stuti" or praise. [Our Lord, with a view to keep the "Lajja" (shame) of the wives of Kaliya, had gone deeper into this recess, along with the Kaliya serpent. There were 3 parts of this "deep recess" of water. (1) Near the river bed. (2) The "celestial" earth inside the Yamuna river and (3) The "ground" beneath the recess (i.e. below). PRAKĀSH.]

The "stuti" (praise) made by the wives of this serpent is described in the next verse.

भर्तृमोचनार्थं भर्तरि दयोत्पादनार्थं भर्तृबालकत्वं ज्ञापयन्त्यो भर्तृरूपान्
बालकान् पुरस्कृत्योपायनमिव स्वसर्वस्वं भर्तृस्थापितं निवेद्य स्वयमपि भूमौ
जल एवोद्गताधिदैविकभूमौ तीरस्थभूमौ वान्तर्हृदमध्ये प्रविष्टं भगवन्तं
वात्मनिवेदनमिव कुर्वन्त्यो नमस्कारं कृत्वा भगवत्स्तोत्रं कृतवत्य इत्याह
तास्तमिति.

तास्तं विपन्नमनसोथ पुरस्कृतार्भाः कायं-

निधाय भुवि भूतपतिं प्रणोमुः ।

साध्व्यः कृताञ्जलिपुटाः शमलस्य-

भर्तृर्मोक्षेप्सवः शरणदं शरणं प्रपन्नाः ॥३२॥

VERSE 32 Meaning: "The wives of Kaliya, who were very much distressed and desired to get their sinful husband released from his sorrow, now made their children stand in the front. Then, they surrendered to our Lord, who is the refuge of everyone, folding their hands and prostrated with their entire bodies lying on the earth, like a stick/rod."

श्रीसुबोधिनी : नन्वागता एव कथं न प्रार्थितवत्यः? तदाह विपन्नमनस इति, विपन्नं मनो यासां, भगवान् मोचयिष्यतीति गतविश्वासा, भर्तुरपराधित्वात्, अतस्तं प्रकारं परित्यज्याथ भिन्नप्रकारेण स्तोत्रं कृतवत्यः. पुरस्कृता अर्भा

बालका याभिः संयुक्ता तु सामग्री पूर्वमेव गतातो भूमौ कायं निधाय. नन्वेतादृगवस्थायां कथं पुरुषान्तरे पतिताः? तत्राह भूतपतिमिति, स हि भूतमात्रस्य पतिः साधारणः. तर्ह्येता एवानुगृहीताः स्युस्तत्राह साध्य इति, ता हि भर्तृरूपमेव भगवन्तं सेवितुं वाञ्छन्ति, नान्यप्रकारेण. अतः कृताञ्जलिपुटा अञ्जलिं बद्ध्वा देवतारूपत्वाद् दिव्यस्त्रीरूपा भर्तुः शमलस्य पापस्यापराधस्य च मोक्षे मोक्षेण इच्छा यासां तादृश्यः सत्यो भगवान् शरणद इति शरणं प्रपन्नाः. स तु शरणागत इति भगवतैव न मारणीयस्तथापि तस्य पापं सहजं तमोरूपमपराधश्च न गच्छतीत्येतासामुद्योगः ॥३२॥

SRI SUBODHINI: It was necessary for the wives of Kaliya to have prayed to our Lord, no sooner, they had come there. But, due to their unhappiness and distressed mind, they could not get the faith, as to whether, our Lord will release Kaliya who was both a sinner and who had committed the crime of attacking our Lord. Hence, they did not do the prayer at first. They now began to "praise" our Lord, in a different way. They made their children stand in the front of our Lord, so that, our Lord may get compassion after seeing the children. They had brought, even earlier, several types of offerings to our Lord. They now prostrated on the ground, fully, like a rod or stick. These were "chaste" wives and, it was not appropriate for them to bow down before the other "males"! Removing this doubt, it is said that, they had not prostrated to any another "male" but, they had prostrated only to the Lord, who is the "husband" (Bharta) of this entire universe, and the Lord, being of such a stature, will bless them also, as they were "Sadhwis" (who live with their husbands like their own shadows). The service rendered to our Lord, through their prostrations, has been rendered by them, only as their own "husbands" (PATI = Protector). They had not done this prostration, considering our Lord as

another "Male" (Parapurusha). They had folded their hands and had become divine and supernatural (as they were near our Lord and had also prostrated to Him, in complete surrender). They desired that the Lord, in His great compassion, may forgive their husband's sinful wrongdoing. *They had understood, that the Lord forgives those, who surrender to Him and He is the only refuge for this entire universe! Hence, they surrendered, fully and completely to our Lord.* The Kaliya serpent had already surrendered to our Lord and our Lord had already decided not to kill Kaliya. But Kaliya was a sinner, and due to his ignorance, he had done wrong to our Lord. The wives of Kaliya are now putting efforts to remove this sin and wrongdoing of Kaliya.

दण्डानुमोदनं षड्भिर्नमनं दशभिस्तथा ॥ (९) ॥

प्रार्थना पञ्चभिश्चेति त्रेधा स्तुतिरुदीर्यते।

द्विविधस्यापि पापस्य सापराधस्य नाशिका ॥ (१०) ॥

भगवान् षड्गुणस्तासु दशधा पञ्चधा पतिः ॥

KĀRIKA 1 and 2 Meaning: "In 6 verses, the affirmation of the punishment meted out, by our Lord, to Kaliya is done; prostrations through 10 verses, prayers through 5 verses - In this way, three types of "stuti" or praise, were done by the wives of Kaliya.

This stuti mitigates Kaliya's "wrongdoing" and also his two sins. Our Lord has manifested, in the hearts of these wives of Kaliya, with His Six Divine attributes and He is the Swāmi or husband of them, in 5 ways".

Commentary: In 21 verses, the wives of Kaliya, sang the "stuti" or praise of our Lord, mainly in 3 ways. The first kind, consisting of 6 verses (33rd to 38th) deal with the "affirmation" of the punishment, meted out to Kaliya,

by our Lord. The second kind, consisting of 10 verses (39th to 48th) deal with the "prostrations" done by these wives, as in their hearts, our Lord had manifested with His Ten-fold Divine Leelas! The third kind, consisting of 5 verses (49th to 53rd) deal with the "prayer" done by the wives of Kaliya. The purport of these 5 verses is to denote, that, our Lord is their "husband" (PATI) in 5 ways. How? (1) The husband of Laxmi. (2) The husband (Protector) of all "Yagnas" or sacrifices. (3) The husband of all people. (4) The husband of all intellects. (5) The husband of all the worlds. Through this, our Lord is also, inter alia, their husband also (as He is the husband of all, in the entire universe!). hence, to do "prayer to Him" is, indeed, very appropriate.

The wives of Kaliya had done their prayer, with a view to see that the "three kinds" of "blemish" or "sin" of their husband should be forgiven and mitigated. (1) The "Sahaja" blemish - this blemish is born with the body, since birth; hence these are called as inherent or natural blemish. (2) "Blemish" caused by his "ignorance" (TAMOGUNA). This is sheer ignorance, through which, everyday, Kaliya destroyed all the beings with his poison. (3) The blemish and sin of "biting" our Lord and giving Him, pain, by enwrapping our Lord, in his body. In this way, this serpent has done "wrong" and "crime" to our Lord. This is a blemish and sin.

Thus, Kaliya, had these three different "blemish" in him and these three types of blemish cannot be removed through one type of "stuti" or praise only. Hence, they did three types of "stuti" or praise, so that, the blemish and sin of Kaliya, can be fully removed.

The wives of Kaliya, say, in the following verse, that, the punishment given by our Lord, is indeed justifiable and proper.

तत्र प्रथमं भगवत्कृतस्य दण्डत्वं स्वीकृत्य तस्य न्याय्यत्वमाहुर्न्याय्यो हि दण्ड इति.

॥ नागपत्न्य ऊचुः ॥

न्याय्यो हि दण्डः कृतकिल्बिषेस्मिंस्तवावतारः खलनिग्रहाय ।
रिपोः सुतानामपि तुल्यदृष्टेर्धत्से दमं फलमेवानुशंसन् ॥३३॥

VERSE 33 Meaning: "The wives of Kaliya said, "Oh Lord! The punishment given by You, to this sinner, is indeed due justice. Your manifestation is only for giving punishment to bad and sinful persons. Whatever punishment, You give, Oh Lord! is always designed towards wholesome results, as You see, with equal vision, both "Your enemy and Your son". (i.e. our Lord is never partial to the surrendered souls - Both "bad" and "good", if surrendered, are treated equally).

श्रीसुबोधिनी : अयं मारणलक्षणो दण्डो न्यायादनपेतः. ईश्वरो हि त्रिविधदण्डं करोतिन्याय्यं न्यूनमधिकं च. प्रसादमयादेश्वरत्वधर्मास्तत्र प्रयोजकाः. तत्रायं न्याय्यः. कृतं किल्बिषं पापं येन, अनेन बहव एव विहिंसिता इत्येतद्धिंसाप्युचितैव. ननु पापे दण्डधरो यमोस्ति, मया कथं स कर्तव्य इति चेत्, तत्राहुस्तवावतारः खलनिग्रहायेति. खला हि निरन्तरं दोषकर्तारो बहुजीविनश्च. मरणानन्तरमेव यमोऽधिकारी; तावत्पर्यन्तमुपेक्षायां सर्वनाश एव स्यात्. अतः खलानां निग्रहार्थमेव भगवान् मध्येवतीर्णः. ननु तथापि कश्यपपुत्रोयं शेषभ्राता कथं दण्ड्य इति चेत्, तत्राहू रिपोः सुतानामपि तुल्यदृष्टेरिति. न ह्यवतीर्णः सम्बन्धमपेक्षते, दण्डार्थमेव ह्यवताराद्. रिपोः सुतानां स्वसुतानां च सम्बन्धिनी तद्विषयिका भगवतस्तुल्यैव दृष्टिः, अन्यथाकरणे वैषम्यं स्यात्. रिपोः सम्बन्धिनी सुतसम्बन्धिनी वा सप्तम्यर्थे वा षष्ठी. किञ्च भगवान् दण्डं न पीडार्थं करोति, तथा सत्यात्मत्वं भज्येताद्यत्वं च,

किन्तु भगवान् पुत्रमिव तस्याग्रे सत्फलमेवानुशंसन् दमं करोति. तदाह धत्से दमं फलमेवानुशंसन्निति. अतोस्याग्रे फलं भविष्यतीति दण्डेन विनिश्चितम् ॥३३॥

SRI SUBODHINI: "Oh Lord! The punishment given by You, to our husband is indeed doing justice". Our Lord has three types of "Dharma" or "blessings" (Grace). (1) *Prasada*. (2) *Maryada*. (3) *Anugraha*. In this manner, the punishment or justice meted out, by our Lord, also, is of three kinds. (1) Full justice. (2) Less punishment. (3) Strong punishment. Of these, punishment is "justifiable" or "justice". (i.e. in order), because, this serpent has committed countless sins, by creating trouble to so many persons. Hence, to have subjugated him, in this way, was, indeed, appropriate. "Oh Lord! please do not wash away Your hands off Kaliya (i.e. without forgiving him) by telling us that, it is the duty of Lord Yama, to punish "sinful" persons! In fact, Oh Lord! You have taken this manifestation, only with a view to punish sinful persons. If You do not take manifestation and punish these sinful persons, these sinful people, living for a long time, will definitely destroy this universe. Lord Yama, will punish only after one's death as he had this "right" or "power" only (ie to punish after death). Hence, Oh Lord! with a view to safeguard this universe, You manifest Yourself, from time to time, with a view to give punishment to evil and sinful persons. In this way, you ensure the performance of Your Dharma of protecting this universe."

If someone was to say, that Kaliya is the son of Sage Kashyapa and brother of Ādisēsha and due to this, he should not be punished? This will not be appropriate, as our Lord's "natural" Dharma or action, as our Lord sees both His enemy and son, alike (i.e. with equal vision).

Hence, Kaliya may be the son of sage Kashyapa or brother of Ādisēsha, but being a sinful wrong-doer, he deserves to be punished by the Lord. If the Lord were to release him, without giving due punishment, then, the Lord will get the blemish of violating His Dharma or behaviour of having an "equal vision" (SAMA DRISHTI). Nay, the Lord will be called as one who is "partial" or having "many visions" - i.e. full of caprice and whimsical attitude!

Our Lord is the "Ātma" (Divine self) of everyone and also the "beginning" of everybody and everything. Our Lord never punishes anyone, with a view to give them "sorrow", as the Lord regards everyone as "His own" being the "original cause" for everyone. Then why does He give punishment, if the motive is not to inflict any "sorrow" to the person, who is punished? Answering this, it is said, that our Lord, first determines the type of punishment to be given, on the basis of being beneficial to those, whom, He punishes, i.e. this punishment should lead to better welfare, prosperity and goodness of the persons, to whom this punishment is meted out!

In the 33rd verse, the wives of Kaliya had accepted the punishment given to Kaliya as "in order". In this 34th verse, they say that this is not "punishment" at all, but "blessings" from our Lord! (i.e. Grace from the Lord).

एवं भगवत्कृतस्य दण्डत्वमङ्गीकृत्येदानीं दण्ड एवायं न भवति
किन्त्वनुग्रह एवेत्याहुरनुग्रह इति.

अनुग्रहोयं भवता कृतोहिनो दण्डोऽसतां ते खलु कल्मषापहः।
यद् दन्दशूकत्वममुष्य देहिनः क्रोधोपि तेऽनुग्रह एव सम्मतः॥३४॥

VERSE 34 Meaning: "Oh Lord! You have only blessed through Your Grace and compassion, our husband! Oh Lord! the punishment given by You always

removes the sins of evil persons. The "sin" through which our husband has been born as a serpent, has now been removed through Your punishment. *Noble Mahātmās regard Your anger as an act of Your Grace, compassion and Blessings only!"*

श्रीसुबोधिनी : भवतायमनुग्रह एव कृतः. अहिनोऽहेः, अप्रयोजकत्वात्पुंसकत्वं, ततो नुम् अतो वाऽनुग्रहः, अहीनो वाऽनुग्रहः. ननु दुःखात्मकस्यास्य कथमनुग्रहरूपत्वम्? तत्राहुर्दण्डोऽसतां खलु कल्मषापह इति. दण्डो भगवानिति भारते व्यवस्थापितम्, अतः क्लेशरूपोपि तपोवद् यागवद् दण्डोपि कल्मषनाशक इत्यनुग्रह एव. ननु पापस्य प्रत्यहं जायमानस्य दीपेनान्धकारस्येव निवृत्तिरप्यप्रयोजिकान्यथा दुःखनिवारणार्थं कोपि पापं न कुर्याद्, दण्डापेक्षया पूर्वदुःखस्यैवाल्पत्वादत आह यद् दन्दशूकत्वमिति. आदावसत्त्वप्रतिपादकत्वं तस्योक्तमेव, तद्रमनेन सत्त्वं भवतीति च सिद्धं, दन्दशूकत्वं सर्पत्वमपि जातं; तदपि गच्छति चेद् दन्दशूकत्वमपि गच्छेत्. ततो देहिन इतिशब्दाद् देहसम्बन्धस्तदभिमानश्च गच्छेत्. अतो बह्वर्थसाधकदण्डस्य हेतुभूतः क्रोधोऽप्यनुग्रह एव. न केवलं युक्तिमात्रं किन्तु सम्मतः सतां मतः सर्वाविप्रतिपन्नरूपः. अतो दण्डो दण्डहेतुः क्रोधश्चानुग्रह एव ॥३४॥

SRI SUBODHINI: "Oh Lord! You have been very compassionate and Gracious to our husband. You have blessed him, through this punishment. You have not done an ordinary blessing as Your Grace is extraordinary!"

How can anyone say that "punishment" which leads one to "sorrow" is "Gracious and compassionate". Answering this, the wives of Kaliya say that "punishment" has been termed as a "symbol and form" of our Lord only. How? Like the sins of the sinners are destroyed through punishment, by our Lord, in the same way, although, punishment, often, entails "sorrow and pain", it confers the lasting benefit of destroying one's sins, like the

performance of true penance and sacrifice. Hence "Oh Lord! we say that this punishment is Your Divine form only and hence, is definitely an act of blessing from You"!

Sins are committed everyday and it is useless and meaningless to suffer pain and punishment. Why? Although a lamp can mitigate darkness for some time, darkness continues to exist and cannot be removed for all time! Why? The cause of darkness being the occurrence of "Night" is always present! If "sin" does not arise again, through undergoing punishment, then, it is in order to undergo punishment. But this does not usually happen, as "sins" are committed again and again, even after undergoing punishment! The humans commit various types of sins for the sake of money and other comforts of this worldly life and to avoid sorrow. But, if after undergoing "sorrow" for the sins, the "sins" get fully destroyed and one does not commit any more sins, then this "sorrow" is acceptable and has a meaning! But, usually, this "sorrow" does not lead to the "ending of the sinful nature". Hence, it seems better and proper to endure the sorrow of one's life (poverty etc.) than, undergo the sorrow of punishment for committing "sins" with a view to earn wealth etc. (Which again is done only for solving worldly problems such as "poverty" etc.!) Removing all these doubts, it is said, that, Kaliya was born as a serpent, because of his "sins" only. These "sins" can be removed only, through the punishment, given by our Lord. On the redemption of his sins, the serpent will become virtuous and he will get released from this body and it's "egoistic" attitude. Hence, "Oh Lord! The punishment given by You and the cause for this punishment viz. Your anger - both are considered by us, as full of meaning and as acts of Your Grace and

compassion. We are not saying this, as an intelligent observation, but this is the view of noble Mahātmās, who are Your blessed devotees".

"That this "punishment" is indeed a "blessing - this we have realized. But Oh Lord! why did You dance on his heads? We are wonderstruck at Your action and are unable to understand it's meaning". This is being expressed, in the next verse.

किञ्चास्तां दण्डप्रसादवार्ता, एकमत्यन्तमाश्चर्यं प्रतिभाति यदस्मिन् नृत्यं कृतवानिति. तत्र हेतुं न जानीम इत्याहुस्तपः सुतप्तमिति.

तपः सुतप्तं किमनेन पूर्वं निरस्तमानेन च मानदेन ।

धर्मोऽथ वा सर्वजनानुकम्पया यतो भवांस्तुष्यति सर्वजीवः ॥३५॥

VERSE 35 Meaning: "Oh Lord! what penance has our husband done, in his past life, that You, who is the basis of all lives, become pleased with him (although it is very difficult to please You). Certainly Kaliya has given respect to everyone, by giving up his own "ego" and "self-esteem". He must have also shown compassion to everyone. Oh Lord! Only due to his practicing this type of Dharma (virtue) and penance (TAPAS), that You have become pleased with him! (The purport is that Kaliya has done this penance, in his earlier lives).

श्रीसुबोधिनी : धर्मो द्विविधः— प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च. तत्र निवृत्तिलक्षणो धर्मस्तपो, विद्यमानस्यैवासत्सम्बन्धस्य त्याजकत्वात्. अत एव "यदा वै दीक्षितः कृशो भवत्यथ मेध्यो भवती"त्यादिवाक्यानि. सम्पादकस्तु प्रवृत्तिलक्षणो धर्म इत्युच्यते. एकस्तु दोषनिवृत्त्या विद्यमानमेव फलं प्रकटीकरोत्यपरस्तु दोषचिन्तां परित्यज्यागन्तुकं फलं साधयति. भगवांस्त्वात्मा ईश्वरश्च ज्ञानप्रसादो भक्तिप्रसादश्च. तत्राद्ये पक्षे तपसा ये दूरीकर्तुमशक्या दोषास्तेषु विद्यमानेषु तपसा न निवृत्तिः सम्पादयितुं शक्या. स दोषस्त्वहङ्कारात्मकः, यस्तपसा न गच्छति प्रत्यु ताहं तपस्वी त्यधिकएवाहङ्कारो

भवति. तदर्थमाह किं वानेन लोकोत्तरं तपस्तप्तमिति येन भवान् परमात्मा तुष्यति? तोषान्यथानुपपत्त्या तादृशमपि तपोऽस्तीति कल्प्यते. तत्रापि सुतप्तं देशकालादिसाधनानि सम्यग् जातानि प्रकारश्च, अन्यथा षड्गुणो भगवान् न तुष्येत्. परं दोषान्तरनिराकरणार्थं धर्मद्वयमपेक्षते, तदाह निरस्तमानेन च मानदेनेति. स्वयं निरभिमानो महानप्यन्यस्मै हीनायापि मानं प्रयच्छति. तदाह स्वकृतः परकृतश्चाभिमानौ गच्छतः. यद्यप्यस्य पक्षस्य तोषजनकत्वमस्ति तथापि यावता भगवान् नृत्यति तावत्तोषजनकत्वं न भवतीति पक्षान्तरमाह धर्मोऽथ वेति. प्रथमपक्षे बहिस्तोषरूपनृत्यहेतुत्वं नोपपद्यतेऽत उभयमप्यपेक्षितं, वाशब्दः समुच्चये. वाशब्दप्रयोगाच्चैवं ज्ञायते- तपो निवृत्तिलक्षणो, धर्मोऽस्तु न वा, बहिस्तोषहेतुरवश्यमपेक्ष्यते. अथेति भिन्नप्रक्रमे. तेन धर्मशास्त्रानुसारेण धर्मो नैतादृशं फलं साधयति किन्तु भगवच्छास्त्रानुसारेणैव. तत्राप्येको दोषः परिहरणीयः- द्रव्यमयश्चेत् परोपद्रवकारी क्रियामयश्चेदात्मापद्रवकारी ज्ञानमयश्च तथा, अयमेवापरितोषस्तपसि. अतस्तदोषपरिहारार्थमाह सर्वजनानुकम्पयेति. सर्वजनेषु यानुकम्पा, यत्र स्वपरद्रोहसम्भावाना नास्ति, भगवच्छ्रवणकीर्तनादौ, तत्रापि कीर्तने. ननु भगवत्तोषहेतुषु परिचर्यादिरूपेषु भगवद्धर्मेषु सत्सु कथमयमेव सर्वोपकारी धर्मस्तोषहेतुरिति चेत्, तत्राह सर्वजीव इति. सर्वान् जीवयतीति सर्वजीवः, सर्वे वा जीवा यस्मादिति वा, सर्वेषां जीवात्मरूपो वा. अतः सर्वोपकारिणि धर्मे तोष उचितः, यतो भगवान् सर्वजीवः. अनेनैवापराधाभावोऽपि सूचितः. योनिजीवस्वभावकर्मणां विरुद्धत्वादाश्चर्यम् ॥३५॥

SRI SUBODHINI: In the scriptures "Dharma" or righteousness and proper behavior has been defined into two ways. (1) "PRAVRUTTI". (2) "NIVRUTHI" i.e. (1) through "action" (2) through "withdrawal from action". The "withdrawal" way consists of "penance" - because this "path" is supposed to release one, from the "unreal" factors of attachment to the world, wealth, sons etc. Hence it has the nature of "getting rid" of various obstacles on the way of spiritual progress. As it is said that "when the initiated becomes lean (without strength), then he becomes sacred". If this righteous action is done with a pure heart, it leads to the state of liberation.

The path of "action", makes one give up the anxiety and worry about one's "blemish or sins" and makes one attain to new results, through which the being having attained the result of his actions, gets attached to them and enjoys them. This "cycle" is repeated.

The "Nivruthi" path (of withdrawal), removes the "blemish". It gives the same results, as in the first instance (i.e. not new).

Our Lord is Ishwara, who is Omnipotent. He is the Divine self of everyone. He is pleased with only Jnāna and Bhakti.

In the path of 'withdrawal' - although the factor of "penance" can make one attain spiritual success - but it cannot remove all the "blemish". Until all the "blemish" are mitigated or removed, the full fruition of this path does not take place. E.g. the blemish of "Ego" does not end through one's penance. In fact, usually "Ego" gets increased and strengthened. "I am a Yogi of vast penance" - this is the expression of people who practice only penance. When this penance cannot remove all the "blemish", then how can our Lord get pleased by this?

The wives of Kaliya now tell our Lord that "Oh Lord! We see that You are pleased with our husband. From this, we conclude that he has done a very special penance and not an ordinary penance. Oh Lord! You cannot be pleased in any other way.

This special penance also, Oh Lord!, he must have done in a proper and special way with due regard to place, time and he must have employed the best of materials and must have done the penance, also, in the best way possible. If it were not so, Oh Lord! You would not have got pleased with him."

There is the necessity for two ways of Dharma or actions for removing the other blemish. Firstly becoming "egoless" or "truly humble" and show "humility" even to those, who are lower than oneself and behave with them accordingly. Through, this attitude and behavior, one's "Ego" gets destroyed. Moreover, the "ego" which is generated in oneself, due to the respect shown by others, also gets removed. Our Lord becomes pleased only through this state of the mind of the devotee.

If the Lord had become pleased and also danced on the heads of Kaliya, due to the penance of Kaliya and also Kaliya becoming "egoless" and "humble", then they point out, that our Lord did not dance through this "penance" only (i.e. the First path of Nivruthi). Hence, it is necessary to seek the "real" reason, for our Lord getting pleased. Our Shri Mahāprabhuji explaining the real meaning of the word "va" (or) used, in this verse, says that whether it was his penance which made the Lord dance on his head or whether it was not so - this is not important. *What is significant and important to see is, that our Lord was pleased and hence it is necessary to search for the right reason for our Lord getting pleased.*

This verse contains the word "Atha" (Now) and it denotes, that we now will undertake a different way to find out the reason for our Lord getting pleased. The "righteousness" observed, scrupulously following the canons of Dharma (Dharma Sāstrās) will not be able to give this result. *But the righteous action, done according to the scriptures of our Lord can get one this result.* But, here also a "blemish" arises, which should also be removed. If this righteous action is done through material objects, then, it leads to difficulties to those, whose "materials" are used. If this righteous action is done through another

"action" (Karma or Kriya) only, then it leads to difficulties to oneself (having to do a lot of efforts by oneself). If the righteous action is done through the use of Jñāna or knowledge, then also, it leads to difficulties (as Sādhana has to be done by oneself only) to oneself. Even, in doing penance, the same difficulties arise.

Hence, it is said, that to avoid all the difficulties and "blemish" as cited above, one should perform such a type of action, which does not lead to any difficulty or sorrow for anyone. THIS ACTION CONSISTS OF LISTENING TO THE DIVINE LEELAS OF OUR LORD AND SINGING (KIRTAN) OF THEM. Through this, there is no difficulty to oneself or to the other. Moreover, this leads one to be compassionate to every being. "Kīrtan" is higher in value than "hearing" as this "Kīrtan" can make the many and oneself also happy.

When there are spiritual practices like service to our Lord and others are present, with a view to please our Lord, why do you say that the "Kīrtan" is a sure and certain way to please our Lord and as a path which will be helpful to everyone? Answering this, the words "All Beings" (SARVA JIVA) are used, in this verse. *Our Shri Mahāprabhuji, explaining the correct inner meaning of these words gives 3 explanations. (1) Our Lord is the One, due to whom, everybody is able to live. (2) Everyone has got originated from our Lord only and (3) our Lord is the "Atma" or the "Divine self" in the form of the "Jiva". From this, it is proved that, our Lord only is in this Universe as all the Jivas. Due to this, our Lord will become pleased and happy only by the practice of that righteous action which can make each and every Jiva (i.e. our Lord) happy and become useful and beneficial to each and everyone. This is the most appropriate action.*

By saying like this, the wives of Kaliya have also indicated that Kaliya is "innocent". How? Our Lord is the Divine self in everyone, as the form of the Jiva and Kaliya also is of the form of our Lord only (i.e. Kaliya's Divine self is our Lord only). Perhaps Kaliya might have shown compassion to the entire universe (as the forms of our Lord). They are wondering as to whether he had really shown this compassion to everyone as he is now born as a serpent. Usually a serpent's character and conduct are diametrically opposite to the compassionate nature, which is being attributed to be the cause for our Lord getting pleased with him!

This is indeed, astonishing, but there is something else which is more surprising. This is explained in the next verse.

किञ्चास्तामिदमाश्चर्यम्, इतोप्यधिकमाश्चर्यमस्तीत्याहुः कस्येति.

कस्यानुभावोऽस्य न देव विद्महे तवाङ्घ्रिरेणुस्पर्शाधिकारः।

यद्वाञ्छया श्रीर्ललनाचरत् तपो विहाय कामान्सुचिरं धृतव्रता ॥३६॥

VERSE 36 Meaning: "Oh Lord! Goddess Laxmi did penance, for a long time, after giving up all her desires, with a view to fulfill her only desire of having the dust of Your Holy Feet. (But she could not attain this). But, how did our husband deserve to become the recipient of the touch of the dust of Your Holy feet and due to whose power or Grace has this happened? We are unable to understand this at all!"

श्रीसुबोधिनी : भगवच्चरणारविन्दरेणवो भगवदीयदेहसम्पादका इति पूर्वमवोचाम. तादृशानां सम्बन्धोऽस्य च जातस्तेन ज्ञायते भगवदीयदेहं प्राप्स्यतीति. परं येषामेव कोटिजन्मोपार्जितत्रिविधधर्मसंस्कृतभूतानि तेषामेव देहं सम्पादयन्तीति मर्यादया व्यवस्था. साधारणसंस्कारपक्षे तूपपत्तिः सम्भवति.

तत्रापि हेतुः कश्चन वक्तव्यः. स च क्रियारूपो न भवति, अधिकारिणामेव तत्तात्त्विकसम्पादकत्वात्. अलौकिकस्तु भवति. स लोकेऽनुभावो न सिद्धः. ततोऽस्यापि कस्यचिदनुभावोस्तीति ज्ञायते, परं स सम्बन्धी न निर्णीतस्तस्यानुभावस्य प्रयोजनमाहुस्तवाङ्घ्रिरेणुस्पर्शाधिकार इति. तवाङ्घ्रिरेणूनां स्पर्शोऽधिकारो येन गुणातीता एव हि जीवास्तदधिकारिणो न तु सगुणाः कथञ्चन, यतो महद्भिरपि सगुणैर्जीवैस्तत्र प्राप्यत इत्याह यद्वाञ्छयेति. श्रीः सात्त्विकी भगवच्छक्तिः, तस्याश्चेन्नाधिकारो ब्रह्मरुद्रयोस्तत्सम्बन्धिनां च सुतरामेव नाधिकारः. ब्रह्मानन्दरूपापि सा भवतीति तदव्यावृत्त्यर्थमाह ललनेति, या श्रीः स्त्रीरूपा शक्तिरूपेति यावत्. अनेन भगवतोऽन्तरङ्गदासीभूता निरूपिता; सापि तपः करोति दास्यसिद्ध्यर्थं तथापि न प्राप्तवती. त्रितयमेवैतत्स्थानमिति सर्वप्रसिद्धिः, न तु चरणौ. न च वक्तव्यं स्त्रीभावेन भोगेच्छा तत्र प्रतिबन्धिकेतीत्याह विहाय कामानिति- सर्वानेवान्तःकरणाभिलाषरूपान् धर्मान् परित्यज्य तपः करोति. न च वक्तव्यं दीर्घकालादरनैरन्तर्याभावस्तस्या इति, तत्राहुः सुचिरं धृतव्रतेति. आदरनैरन्तर्ये व्रताभिविवेशात् जायेते. एवं साधनविचारेण रेणूनामुत्कृष्टत्वमुक्त्वा तत्स्पर्शायोग्यत्वमस्य समर्थितम् ॥३६॥

SRI SUBODHINI: *The dust of our Lord's lotus-feet, makes the body of everyone (when it comes into contact with this) into a supernatural body (ALOUKIK): This has been described by me earlier (in Shri Subodhini). This serpent has now got the contact of this Holy dust of our Lord's feet and from this, we can understand that, his body would have become "divinised" (BHAGAVADIYA DEHAM).*

According to the scriptures and the principles of spiritual practices, a soul gets entitled to the touch of the dust of our Lord's lotus-like Holy feet, only after gathering the good effects of the three types of righteous actions (religious, scriptural and Divine), done in crores of lives (JANMA), which in turn, purifies the five elements in one's body and entitles one to have a subtle body.

Through the practice of ordinary virtues and righteousness, if we attain the purification of the body and also gain the holy dust of our Lord's feet, then we should know that, there is a special reason for this happening. Usually the reason for this; will not be in the form of an action (Dharma) or practice of righteousness, as this method can confer the benefit of the touch of the dust of our Lord's Holy feet, only after crores of lives. Hence we should try to see the "supernatural reason" for this blessings from our Lord. But, up to now, we have not been able to see such an event happening!

But, this Kaliya serpent was blessed with the fortune of getting the touch of the dust of our Lord's Holy feet. *Definitely, this "fortune" must have happened, due to the Grace of a great Mahatma.* But they said, "we are not able to say as to whose Grace has led to this great "fortune" for our husband."

The soul, who is entitled to have the "dust" of our Lord's lotus-like feet, would have gone beyond all the three Gunas or qualities (NIRGUNA). The soul, who is within the control of the three Gunas (SAGUNA) is not entitled for this, however deserving it may be! Like Goddess Shri Laxmi, who symbolizes the Satwik strength of our Lord Shri Nārāyana and is also the wife of the presiding deity of the "Satwaguna" (harmony) viz. Lord Vishnu, has not been able to attain this "dust" of our Lord's feet, although she has given up her desires and has also done penance for countless years. When Goddess Laxmi, who is the consort of Lord Vishnu, could not get this "fortune", then for Lord Brahma and Lord Siva, getting this "fortune" is very rare indeed!

Goddess Laxmi is symbolic of the Divine Bliss of Brahmānanda (Bliss of Brahman). How come, she is unable to attain this "Fortune"? To remove this doubt it is said, in this verse, that the word for Goddess Laxmi, used here is "LALANA" and this does not denote to the most exalted Goddess Laxmi who is the symbol of the Bliss of Brahman but this reference pertains only to the "harmony" (Satwik) oriented wife of Lord Vishnu, who is the presiding deity of the quality of "harmony" or "Satwa". As this Goddess Laxmi, is an intimate servant (DĀSI) of our Lord, with a view to get the "dust" of the lotus-like feet of our Lord, she does penance. Even then, she is unable to get this "fortune" of our Lord's "dust". Why? The seat of Goddess Laxmi is within the three Guṇas only (Satwa, Rajas and Tamas). *Again, why? Goddess Laxmi has this desire (Kāma), (for the dust of our Lord's feet) and all "desires" are within the ambit of the three qualities only. THE NIRGUNA DEVOTEES OF OUR LORD DO NOT HAVE ANY DESIRE AT ALL*

Goddess Laxmi also had given up all her desires and did penance, but, even then, she was not able to get the "dust" of our Lord's feet. Why? Goddess Laxmi has taken the "Dharmik" (righteous) cause of penance *and our Lord or the dust of His lotus feet are not attainable by one, who takes refuge in a course of spiritual Sādhana (i.e. who depend on his own Sādhana and not take refuge solely in the Grace of our Lord).*

In the above verse, it has been clearly stated, that *being the "most coveted and exalted fortune", the dust of our Lord's feet, is not attainable through any spiritual practice (Sādhana).* But this serpent was not even entitled to touch our Lord at all. This is described in the next verse.

इदानीं फलविचारेणापि माहात्म्यं वदन्त्यस्तथात्वमाहुर्न नाकपृष्ठमिति.
 न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न रसाधिपत्यम् ।
 न योगासिद्धीरपुनर्भवं वा वाञ्छन्ति यत्पादरजःप्रपन्नाः ॥३७॥

VERSE 37 Meaning: "They, who have taken refuge in the dust of Your Holy feet, Oh Lord! these devotees do not desire to attain the heavens, the emperorship of all the three worlds, the Brahmaloaka, the kingdom of the nether regions (Pātāla), success in Yoga or the powers conferred by Yogic practices or even liberation (MOKSHA)".

श्रीसुबोधिनी : लोके होतावन्ति फलानि त्रिविधधर्मसाध्यानि. तत्र सात्त्विकधर्मसाध्यः स्वर्गो नाकपृष्ठात्मको यत्रेन्द्रादयो निवसन्ति. राजसधर्मसाध्यं सार्वभौमं सर्वस्या अपि भूमेराधिपत्यम् ज्ञानसहितसात्त्विकराजसोभयधर्मसाध्यं पारमेष्ठ्यं ब्रह्मस्थानम्. तामसधर्मसाध्यं रसाधिपत्यं, निवृत्तिधर्मसाध्यो योगः, सिद्धयश्चाणिमादयो ध्यानादिसाध्याः, अपुनर्भवो मोक्षः स सर्वसाध्यः - एतावन्ति फलानि. वाशब्देनानुक्तसर्वसमुच्चयोऽनादरश्च सूच्यते. एतानि सर्वाण्येव फलानि यत्पादरजःप्रपन्ना न वाञ्छन्ति- रजःप्राप्तौ तु न वाञ्छन्तीति किं वाच्यम्, रजःप्रपन्ना एव यत्र न वाञ्छन्ति ॥३७॥

SRI SUBODHINI: The various "attainments" or "fruits of action" explained in this verse, have been regarded, in this world as "results" or "effects" of one's actions. Like, through the performance of "Sātwik" actions (harmonious), in which the celestial deities like Indra and others are the presiding deities, one attains "heaven" or Swarga. Through "dynamic" (Rajas) actions, one gets to become the King of Kings of this earth, i.e. one can attain the Royal status.

After explaining the effects of Sātwik and Rājasik actions, done, without the ingress and influence of Jnāna or spiritual knowledge (i.e. purely worldly actions), now, a description is given about the results of actions done

with both Satwa and Rajas qualities influenced by spiritual knowledge or Jnāna. This entitles a person to attain the world, where, Lord Brahma lives. Through Tāmasik (ignorant) actions, one attains the "Kingship" of the Pātāla regions. By following the path of "renunciation of actions" (NIVRUTHI) one attains the results/effects conferred by Yogic practices. Through, meditation and other practices, a person attains the Yogic powers of "becoming like an atom" (ANIMA) and the other 7 powers. By practicing the vision of Brahman, in everything, and by doing good to everyone, one attains the result of "liberation". *The word "Va" (or) denotes that, if there is any other kind of results or attainment possible, even they are ignored and not desired for, by an ideal devotee of our Lord.*

The greatness and glory of the dust of our Lord's feet is now described and the wives of Kaliya say that their husband has attained this "dust" and due to this, he is very lucky and fortunate. This is described in the next verse.

एवं रजसो महाफलत्वं निरूप्य तदनेन प्राप्तमित्यस्य भाग्यमभिनन्दन्ति तदेष इति.

तदेष नाथाप दुरापमन्यैस्तमोजनिः क्रोधवशोप्यहीशः ।

संसारचक्रे भ्रमतः शरीरिणो यदिच्छतः स्याद् विभवं समक्षः ॥३८॥

VERSE 38 Meaning: "Oh Lord! The dust of the Holy feet of our Lord is not attainable by everyone; but this has been attained by this king of serpents, who symbolizes the Tamoguna (ignorance) and who is under the control of great anger. *Oh Lord! this dust of Your Holy feet is such, that a mere desire to have them, arising in the minds of beings, who are in this worldly cycle of births and deaths, make them attain great opulence or even liberation (MOKSHA).*" (i.e. even a mere desire for them confers limitless benefits).

श्रीसुबोधिनी : नाथेति सम्बोधनेनोपपत्तिरुक्ता. अन्यैर्दुरापमप्ययमाप प्राप्तवान्. अस्यानधिकारधर्मानाह तमोजनिरित्यादिभिः. केवलतमसैव जनिर्जन्म यस्य, अनेन मूलाशुद्धिरुक्ता, क्रोधवश इति कार्याशुद्धिः. अहीश इति संसर्गाशुद्धिरुक्ता, ईशपदेनान्यकृतपापसम्बन्धोप्युक्तः. एवं सर्वदोषनिधानस्य सर्वोत्कृष्टदुर्लभफलप्राप्तिः केवलं भगवदिच्छयेत्याहुः. संसारचक्र इति. यादृच्छिकमिदं फलं भगवदिच्छयैव भवतीति निर्णयते. चक्रे हि पतितः सर्वत्र परिभ्रमति. स भगवच्चरणेष्यायाति भगवति समागतेऽतो न कोपि हेतुः कर्मादिः, किन्तु यदिच्छतो यस्य चरणारविन्दरेणोरिच्छत इच्छां कुर्वतः पुरुषस्य साधनरहितस्यापि विभव उत्कृष्टफलं कदाचित् समक्षो भवति प्रत्यक्षो भवति. यदृच्छत इतिपाठे यदृच्छतोऽकस्माद् भगवदिच्छया वा ॥३८॥

SRI SUBODHINI: "Hey Nātha!" (Master-Lord) - our Lord has been addressed, with these words, to denote that Kaliya has already attained the dust of the Holy feet of our Lord and the reason for this is given. "Oh Lord! You are the Swāmi (Lord) of this universe. Everything happens according to Your wish and will. Hence, this also has happened as per Your wish and due to Your Grace only".

Others attain this "dust" of our Lord's Holy feet, with great difficulty. But this serpent has attained this already, although he is not entitled for this, in any way. What are his defects which make him undeserving to get Your Grace? (1) This serpent is born out of Tamas (ignorance) and hence, from birth, he is "impure" and "unclean". (2) He is "impure" again, due to his bad temper, as he is under the control of his anger. (3) He is the king of the serpents, and due to this, he always lives in the company of the serpents. This gives him the "blemish" of bad company. Other than this, as he was the king of the serpents, he shares in the "sins" committed by the other serpents. Hence, he is impure due to this reason also.

In this way, this serpent is the "repository" of every type of "blemish" - but he got the "Best" (Uttama) and "rare" (DURLABHA) fortune of our Lord's "dust" (of His Holy feet). **THIS HAS HAPPENED ONLY DUE TO THE WISH AND GRACE OF OUR LORD.** This aspect, is described, by the wives of Kaliya, through the latter portion of this verse. *This sort of unexpected Grace and bounty can happen only through the Grace and will of our Lord. They come to this conclusion*

A soul, who is caught up in the whirlpool of this cycle of births and deaths, gets an opportunity to get near to our Lord, when our Lord manifests Himself on this earth. This "coming near" to our Lord, is not due to any cause or reason or due to the actions of this soul (Karma). The real reason for this "coming near" to our Lord, is the intense desire, in the mind of this soul, for the "dust" of the Holy feet of our Lord. This soul may be, without any Sādhana or spiritual practice, but, sometimes "accidentally" the highest benefit comes to his lot. This "accident" is caused only through the desire and will of our Lord. In the verse, the words "accidentally" and "due to the desire of our Lord" can be used to denote that this "accidental" Grace has happened, only due to the will of our Lord!

That Kaliya got the Grace of the touch of our Lord's Holy feet - this is an indicator of our Lord being pleased with the serpent. In this way the great "fortune and luck" of Kaliya has been praised. The wives of Kaliya, also told, that they were the "better-half" of the serpent (i.e. related to him). Hence they said that, they were also entitled to do prostrations to our Lord. Having emphasized this aspect, they now began to do the "stuti" or praise of our

Lord, in the next 10 verses, starting from "We are prostrating to You Oh Lord!" (NAMAHA TUBHYAM).

दशरूपाणि तु हरेर्मूलरूपः स्वशास्त्रतः ॥ (११) ॥

वेदान्तवेद्यरूपश्च जगद्रूपस्तथैव च ।

सङ्घातजीवरूपश्च नानारूपश्च शास्त्रतः ॥ (१२) ॥

एवं प्रमेयरूपाणि पञ्चधोक्तानि वै हरेः ।

वेदार्थरूपस्तन्त्रार्थो गुणार्थो ह्यवतारकृत् ॥ (१३) ॥

अन्यायामी च भगवान् दशधोक्तः स्वलीलया ॥

KĀRIKĀS 1, 2 and 3 Meaning: "Our Lord Hari has 10 Divine Forms. (1) The MOOLAROOPA or the "original" Divine form, as per the scriptures (i.e. the root-cause for everything). (2) The Divine form of realization which is attained through the spiritual wisdom (Jnāna) arising out of Vedānta (the Upanishads). (3) The Divine form of this world (again as known through the spiritual wisdom (Jnāna) arising out of Vedānta. (4) The Divine form of the soul or Jiva. (5) The various Divine forms as described in the scriptures. These 5 Divine forms of our Lord Sri Hari are the Divine forms, which is sought after by the devotees (PRAMĒYA).

The other 5 Divine forms are described. (1) The Divine form of the true meaning of the Vedas. (2) The Divine form as explained in the Tantra system (i.e. the methods of worshipping our Lord like Pāncharātra, Vaikhānasa etc.). (3) The Divine form of our Lord constituting His Divine Gunas or attributes. (4) The Divine form which is manifested as an incarnation and (5) the indwelling Lord (ANTARYĀMI).

All these 10 Divine forms of our Lord are all due to the Divine Leelas of our Lord.

Commentary: (as summarized from Prakāsh, Lekh and Yojana). In the Vedas, two Divine forms of our Lord, have been explained. (1) The Divine work of our Lord (as Yagna - sacrifice) and (2) the Divine form of Brahman. In the Tantra system, four Divine manifestations have been explained. Hence, it would have been sufficient, if the prostrations were done in 2 or 4 verses, by the wives of Kaliya. But they did the "stuti" or praise in 10 verses. Usually, not more than these 6 Divine forms of our Lord are being described. Removing this doubt, in these Kārikās, our Lord's 10 different Divine forms have been described as per the 10 different Divine Leelas of our Lord. Hence, the 'stuti' also is done through 10 verses, through which, the prostrations are offered to our Lord.

Our Lord has 10 Divine forms.

(1) *The original Divine form (root cause of everything)* in the 39th verse, our Lord is described as the "SARVŌTHAMA" and "PARAMĀTMA", "BHŪTAVĀSA" (i.e. refuge of everyone) and "VYĀPAKA" (all-pervasive) - in this way the "original" (MOOLAROOPA) Divine form of our Lord has been described. They first prostrate to this Divine form.

(2) The 40th verse describes the "*VEDĀNTA VĒDHYA ROOPA*" of our Lord. They prostrate to the Divine form, which is understood and realized, through the Vedānta (Upanishads) scriptures. In this verse, our Lord has been described as the treasure house of "Jnāna" (spiritual wisdom), "VIJNĀNA" (i.e. our Lord having become the Universe and the wisdom or experience thereof) and of "limitless and immeasurable strength" (ANANTA SAKTHIMĀN). In this way, our Lord's Divine form has been described, as per the Upanishads.

(3) The 41st verse, described the Divine form of our Lord, as the Universe (JAGATROOPA) by using the word "VISWA" and a description has been given of the Divine Form of our Lord, in this universe. Here, the wives of Kaliya, prostrate to our Lord, by understanding that our Lord is the "Parabrahman" as explained in the Upanishads.

(4) The Divine Form of the soul or Jiva, which is described fully in the Upanishads and in the Sāṅkhya system of philosophy, through it's components viz. elements, senses (Indriyas), the Prāṇa or vital air, mind, intellect, the recorded memory or inner-mind (chittam) and the "Ego" (Ahamkāra). Understanding like this and with the respectful attitude as Brahman (i.e. our Lord), they do the prostrations. (42nd verse).

(5) The various types of forms - these are our Lord's Names and Forms, in His creation and these are described in the 43rd verse, through the word "Ananta" (limitless and immeasurable). The prostrations are offered to this Divine Form.

The above 5 forms of our Lord, described by the Wives of Kaliya are the

"Pramēya" Forms (i.e. to be eagerly sought after) of our Lord.

(6) In the 44th verse, our Lord's Divine Forms of "Vedārtha roopa" has been described. Our Lord is both the "Vedas" and it's "Meaning" also. Hence this constitutes "Pramāna" or "evidence/proof" for our Lord's Immanence and transcendence.

(7) In the 45th verse, our Lord's Divine Form of "Tanthrārtha" (being the Divine Form explained in the Tanthras) is explained. Like the Four Divine Forms of our

Lord viz. Sankarshana, Vāsudeva, Pradhyumna and Aniruddha are explained, along with our own Lord's "SWAYAM SWAROOPA" of being Purushōttama (Lord Krishna).

(8) In the 46th verse our Lord's Divine Form of "GUNĀRTHAROOPA" (The Lord who manifests His Divine attributes with it's meanings) has been described. They do the prostrations to this form.

(9) In the 47th verse, our Lord's Divine Form, which manifests as the "AVATĀRAROOPA" (incarnations) has been described. In this verse the words "whose incarnations are without any blemish" (AVYĀKRUTA VIHĀRĀYA) denotes, that our Lord's "Vihāra" or "manifestations" are all without any "blemish". In other words, when our Lord does His Divine Leelas, during His incarnations, there is never any "blemish" or "VIKĀRA" of whatsoever nature. This Divine Form of our Lord is being prostrated to, by the wives of Kaliya.

(10) Our Lord's Divine Form of "ANTARYĀMI" (the indweller) is being described in the 48th verse. Our Lord, as the "indwelling Divine self" knows the progress (GATI) of every soul or Jiva. The wives of Kaliya prostrate to this Divine Form.

In this manner, our Lord has been praised in 10 verses, emphasizing His Ten Divine Leelas and His Ten Divine Forms.

It is necessary to do "praise" (STUTI) of our Lord only after understanding the true nature of our Lord's Divine status and Form. It is necessary to understand clearly as to whose praise are we going to sing? Who is He really? How many? What are His attributes and qualities? After understanding all this, when a "stuti" or

praise is done, then, our Lord gets immensely pleased. Otherwise our Lord may think that He is praised through the conferring the qualities and attributes belonging to someone else! *In fact, the scriptures specify clearly that our Lord should be praised, only after getting to know His Glory and Greatness, in the proper way. Otherwise, if our Lord is praised in a wrong way, this person is deemed as "a thief who robs his own Divine self" (ĀTMĀPAHĀRI). Hence full knowledge about the true nature of our Lord's Divine form is very essential, before a "stuti" or praise is offered to our Lord.*

Although, our Lord is One, He, indeed, does the 10 types of Divine Leelas. But there are many "inside and middle" Leelas, within each of these 10 different Divine Leelas and all of them, are being described. Hence, in the first instance, the wives of Kaliya describe the Divine Leela of creation, enacted by our Lord and emphasize the "Purushōttama" form of our Lord and do their prostrations.

एवं चरणस्पर्शभगवतोषादिलक्षणं तस्य भाग्यमभिनन्द्य तत्सम्बन्धात् स्वयमपि भगवन्नमस्काराधिकारिण्य इति नमस्यन्ति नमस्तुभ्यमिति दशभिः—

ज्ञात्वा हि स्तोत्रं कर्तव्यं कोयमिति कियानिति कथङ्गुणक इति च. तत्र दशविधो भगवान् दशविधलीलाभिरेकस्यामेकस्यां लीलायां यावन्त्यवान्तररूपाणि तानि सर्वाण्युच्यन्ते. तत्र प्रथमं सृष्टिलीलां वदन्त्यः पुरुषोत्तमरूपं भगवन्तं निरूपयन्त्यो नमस्यन्ति नमस्तुभ्यमिति.

नमस्तुभ्यं भगवते पुरुषाय महात्मने ।

भूतावासाय भूताय पराय परमात्मने ॥३९॥

VERSE 39 Meaning: "Oh Lord! You are the Bhagawān (the Lord of the Universe), Mahātma (exalted soul), the Primordial Purusha, the basis and the refuge of all the five elements such as space and others, the most

loved and respected Paramātmā (the Supreme Being). We are prostrating to You"

श्रीसुबोधिनी : भगवान् मूलभूतः स एव भवान्, तदाह तुभ्यं भगवते नम इति. आविर्भूतानाविर्भूतरूपे एते एव, ततः सर्वोत्तमोप्ययं जात इतीतरसापेक्षत्वेन पुरुषोत्तमत्वं पदद्वयेन निरूपयन्ति पुरुषाय महात्मने. महांश्चासावात्मा चेति. आत्मा हि साक्षात् सर्वस्मृतिप्रतिपाद्यः, पुरुषः साङ्ख्यप्रतिपाद्यः, महान् वेदप्रतिपाद्यः; त्रितयमेकीकृतं महान् पुरुषरूप आत्मेत्युक्तं भवति. अनेनैव सच्चिदानन्दरूपताप्युक्ता- पुरुषः सद्रूपो महानानन्दरूपश्चिद्रूप आत्मेति. ततो मूलभूतस्य पञ्चात्मकत्वमाह भूतावासायेत्यादिपदैः. स एव मूलरूपो भवति यस्मिन् सर्वाणि भूतानि तिष्ठन्ति. एतदर्थमेव भगवता प्रदर्शितं मात्रे स्वस्मिन् जगत्. तदाह भूतानामावासो यस्मिन्निति. तानि चेद् भूतानि भिन्नानि भवेयुस्तदाऽसङ्गत्वं भगवतो भज्येतेति भूतरूपोपि भगवान्, तदाह भूताय परायेति. स एव च पुनर्मूलरूपो भवति यस्तु प्रशास्ति, अनियामकस्य मूलत्वं न सम्भवतीति. तदाह परायेति, "एतस्यैवाक्षरस्य प्रशासने गार्गी द्यावापृथिव्यौ विधृते तिष्ठत" इत्यादिश्रुतेः. यश्च पुनर्न सर्वोत्तमः स मूलभूतो न भवतीति परम उत्कृष्ट उक्तः. तथा न व्यापको योयं नात्मा स विभूतिमान् न भवतीति न तस्य मूलत्वं, तदाहात्मन इति; परमश्चासावात्मा चेति. सर्गलीलायां तु प्रथमतो भगवान्, ततः पुरुषः, ततो महत्तत्त्वं, ततो भूतावासोऽहङ्कारः, ततो भूतानि, ततः सर्वं जगत्. तत्रापि परो विराड्रूपः परामात्मा नारायणश्चेति ब्रह्माण्डविग्रहान्ता सर्वकथा ॥३९॥

विसर्गसहितं ब्रह्मरूपं भगवन्तं नमस्यन्ति ज्ञानविज्ञाननिधय इति.

SRI SUBODHINI: "Oh Lord! You are the "Moolaroopa" (the root cause for everything) of this entire universe. Hence, they say "we are prostrating to You, as You are the "Bhagawān" or the Lord of this universe". "The manifested and the unmanifested Divine form of Bhagawān is You only Oh Lord! who is present before us".

"This Divine Form of You, Oh Lord is the best among all the Divine Forms (SARVŌTHAMA). You are Oh Lord the birthless Lord! (BHOOMA". *Although, birthless, our Lord, has manifested Himself now. Usually, the ones who manifest, are depended on others. But, here, our Lord is not dependant on any one as He is the "Purushōttama".* To emphasize this, the two Holy and sacred appellations for our Lord, have been used viz. "Primordial Purusha" (PURUSHĀYA) and "exalted Mahatma" (MAHĀTMANE). These two sacred words denote that, through the use of the word "Ātma" (Divine self), it is said that the smritis (written down scriptures dealing with Dharma or right conduct) also, describe, our Lord, with this appellation of "Ātma". By using the sacred word "Purusha" (primordial person), it is explained, that, "in the Sāṅkhya system of philosophy, You only Oh Lord! are described as "Purusha"!

The word "MAHĀN" (exalted) denotes that the Vedas also say that our Lord is the root-cause and basis for this universe. *In this way, by joining these three words of "Mahan", "Purusha" and "Atma", it is explained that our Lord is of the form of "Satchidananda" (Truth-consciousness and Bliss). E.g. through the word "Purusha", our Lord as the form of the ultimate "TRUTH" is denoted; through the word "MĀHAN" our Lord's "Blissful Divine Form" is indicated; through the word "ATMA" our Lord's "consciousness" (chit) Form is described! - Hence, the sum total of all these appellations denote that our Lord is "the root cause for this universe, having the Divine Nature and Form of Truth-consciousness and Bliss".*

Now, they describe the 5 "to be sought after" (PRAMĒYA) Divine Forms of our Lord, consisting of the elements (BHOOTĀ). "Oh Lord! You are the refuge and

basis of all elements". That Divine form is termed as the "root-cause" (MOOLAROOPA), which is the repository and refuge of everything - this is proved by our Lord, through His Divine Leela of showing the entire universe, to mother Yasodha, in His mouth!

(2) The word "BHŪTĀYA" (of all elements) is used to denote, *that our Lord has become all the "elements" constituting the nature of this universe. If the elements "inside our Lord's body are different from the Lord, then, the concept of "duality" (DWAITA) will prevail - that the Lord is different and the elements are different - this is not the case as it is our Lord, who has become, all the elements and He is not different or apart from anything as it is He, who has become everything! He has got fully mingled with everything as everything is our Lord!*

(3) "Oh Lord! You are the "NIYĀMAK" (controller-organizer) Divine Form also. The Holy Upanishads say this *"Oh Gargi, the earth space and others do their allotted duties on the orders of this imperishable Brahman". Hence, as the Lord keeps everyone and everything, in an orderly disciplined way, our Lord is the root-cause for this universe, and He is termed as "Para" (beyond), due to this reason.*

(4) "You are Oh Lord Sarvōthama! (the best of all) and due to this, You are termed as "PARAMA" (the highest)". *As the "best of all" only can be the "root-cause" of this universe, our Lord is considered as the Moola-roopa" of this creation.*

(6) "Oh Lord! You are also of the Form of "having spread over" everything (VYĀPAKA). Hence, You are known as the "ĀTMA" (Divine self). He, who is not all-pervasive, cannot have glory in the manifestation and He,

definitely, cannot be the Moola-roopa! Hence by describing our Lord as the "Atma" (Divine self), his "all-pervasive" nature has been emphasized and through this our Lord's Divine nature of being the "root-cause" of this universe has been established. "As You are "PARAMA", "SARVŌTTAMA" and "ĀTMA" - Oh Lord! You are the root-cause of this universe being the "Paramātma" (the Supreme Brahman)".

When our Lord, does the Divine Leela of creation, firstly, He converts Himself into "Bhagawan" (Ishwara - the Lord of the Universe), through the manifestation of His Six Divine qualities. Then, He takes the Form of the Primordial Purusha. Then He becomes the "Great Cause" (for this universe). After this He manifests as the "Ego" (AHAMKĀRA) from which all the constituent "elements" are manifested, which, in turn becomes, the endless permutation and combination of this entire universe! The Lord becomes the "Para" (beyond) Divine Form and Shri Nārāyana. In this manner, this entire universe is made by our Lord, by Himself and in Sri Bhāgawatam all these have been described.

Now, in the coming verse, they are prostrating to our Lord, who is the Supreme Brahman, and who does this creation.

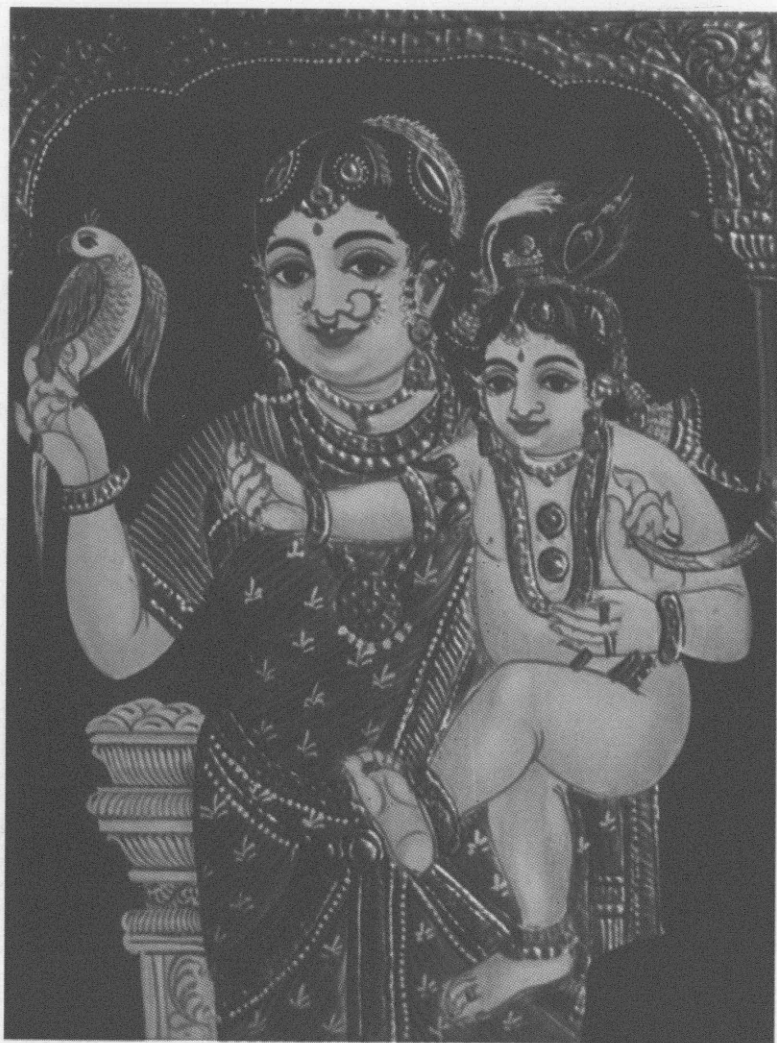
ज्ञानविज्ञाननिधये ब्रह्मणेऽनन्तशक्तये ।

अगुणायविकाराय नमस्तेऽप्राकृताय च ॥४०॥

VERSE 40 Meaning: "Oh Lord! You are the treasure house of both spiritual wisdom and spiritual experience. You are the Supreme Brahman of limitless power, attributeless, changeless and super-natural. We are prostrating to You Oh Lord!"

श्रीसुबोधिनी : ज्ञानं शास्त्रीयं, विज्ञानमनुभवः, निर्विषयकं सविषयकं वा, आत्मभूतं गुणभूतं च, तयोर्निधिरुत्पत्तिस्थानं, ये केचन ज्ञानविज्ञानार्थिनस्ते सर्वे तत एव कृतार्थो भवन्तीति. एवं साधनरूपतामुक्त्वा फलरूपतामाह ब्रह्मण इति. ननु ब्रह्मणः फलरूपत्वं जगत्कर्तृत्वं च कथमुपपद्यते? तत्राहानन्तशक्तय इति, अनन्ताः शक्तयो यस्य, तेन सर्वरूपोपि भवितुं शक्नोति. अनन्तशक्तित्वं गुणसङ्गाद् भविष्यतीत्याशङ्क्याहागुणायेति, न विद्यन्ते गुणा यस्य. गुणसम्बन्धाभावे हेतुरविकारायेति. विकारेषु सत्सु कारणत्वेन गुणा मृग्यन्ते. विकारा अत्र जन्मादयो दोषाश्च. तत्रापि हेतुरप्राकृतायेति; प्राकृतो हि विकारी दोषवांश्च भवति. चकारादप्राकृतत्वेऽसङ्गित्वं हेतुरुक्तः. विसर्गे तु ज्ञानमधिकारिविशेषणं, ज्ञानपूर्णे ब्रह्मा भवति, विविधज्ञानं सृष्ट्युपयोगि. एवं स्वरूपकार्योपयोगि-विशेषणद्वयमुक्त्वा विसर्गरूपमाह ब्रह्मण इति, ब्रह्मात्र चतुर्मुखः. ततः सर्वकार्योत्पत्त्यर्थमनन्तशक्तय इति. बन्धाभावायागुणायेति. दोषाभावाया-विकारायेति. स्वेच्छया सृष्टिव्यावृत्त्यर्थमाहाप्राकृतायेति. अनेन विसर्गे षड् गुणाप्युक्ता गुणत्रयं दोषत्रयाभावश्च. ज्ञानमहत्त्वसामर्थ्यानि गुणाः बन्धदोषजडता दोषा भवन्ति त्रिविधाः ॥४०॥

SRI SUBODHINI: "Jnāna" (which is the wisdom through the scriptures) and "Vijnāna" (through experience) - both of these, whether they pertain to any of the materials or otherwise or about the self only - all these types of knowledge and experience or those pertaining to the various qualities or attributes, - *all these pertain, belong to and emanate from our Lord only who is the repository and origin for every type of knowledge or experience or attributes! Only through our Lord or from our Lord, anyone can understand anything about knowledge or experience, as one can easily get anything one desires to have, from that place where everything desirable is kept in plenty! "You Oh Lord! are the treasure house of both spiritual wisdom and experience". Hence, whoso-*



YASODHA KRISHNA

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ever desires for these, surrenders to our Lord and attains these benefits.

After explaining the "effort" or "Sādhana", the wives of Kaliya, now explain the nature of "Phalam" or "results". How can the creator of the universe, become the "goal" or "result" also? Removing this doubt, they say, that, *"Oh Lord, You have limitless powers. A powerful Lord can do and achieve anything. Hence You can create this universe and also stay, in this universe, as the "goal" for the devotees"*.

Limitless Powers, cannot be there, without Divine attributes. But, having attributes leads also to "changes" or "blemish" (VIKĀRA). Removing this doubt, they say, that such "change or blemish" due to the attributes and qualities occur only on that person, who is "natural" or "of this world" (PRAKRUT). *"Oh Lord! You are beyond this nature i.e. supernatural, due to which, these attributes or qualities do not bind You. You are also "Attributeless" or "beyond the Gunas" (NIRGUNA). You are "changeless" by Your, very nature! This is a self-evident attribute. Hence Oh Lord! there is no blemish of "birth and death" in You. Due to all these reasons, although, You are the Originator of this creation (universe) You also are the ultimate "goal" or "result", for the devotees. There is no doubt for this. "Oh Lord! as You are unattached", You have become "supernatural" (beyond nature). This is the meaning of the word "cha" (and) used in this verse.*

In this Divine Leela of creation, He only, who has the full spiritual wisdom can create this vast universe and manage it. Hence, the Supreme Brahman is full of spiritual wisdom or Jñānapoorna. Various types of knowledge become useful, in the origination of this creation. In

this manner, after explaining the qualities required for the creation and about the glorious Divine nature of our Lord (Swaroopa) now, explaining the other aspects of creation, they say that, "Oh Lord Brahma (BRAHMANE) - denoting that our Lord's "Brahma Form" is for creation. Here, this word is used to denote the Four-faced Lord Brahma. Lord Brahma is of limitless power as he has to fulfill his duty of creating endless and countless variety of Beings. He is not bound or affected by doing this task of creation (and His Divine self or nature is not affected) as he is beyond all the Gunas (NIRGUNA). *"Oh Lord! By doing the creation, there is no "blemish" being attached to You! As You are "blemishless" and "changeless" (NIRVIKĀRA). Oh Lord! You also stop Your act of creation as per Your own will. Hence You are Oh Lord! Supernatural at all times".*

Due to this, in the functions of "creation" the six qualities have been described. Through three qualities, the "non-existence" of the three types of blemish (of bondage, blemish (DOSHA) and "being Gross" (JADATA) have been specified. The remaining three qualities of Jñāna, greatness and 'capacity' (Power), continue to be the attributes of our Lord.

Describing our Lord as the "cause" of this universe and also as having this universe (JAGATROOPA), they do the prostrations to this Divine Form of our Lord, in the coming verse.

जगद्रूपतां सहेतुकामुक्त्वा नमस्यन्ति कालायेति.

कालाय कालनाभाय कालावयवसाक्षिणे ।

विश्वाय तदुपद्रष्ट्रे तत्कर्त्रे तस्य हेतवे ॥४१॥

VERSE 41 Meaning: "Oh Lord! You are the Divine

Form of Kāla (TIME). You have given refuge to this time, in your navel. You are the witness of the tidings of Time. You are of the Form of the Universe, You are the seer (witness) of this universe; You are the maker and originator of this universe. You are the root-cause for this universe! We do our prostrations to You".

श्रीसुबोधिनी : स्थानं हि द्विविधमुक्तं, शब्दमर्यादायां कालो नियामकः अर्थमर्यादायां भूमिरिति. तदप्याह— जगतो हि मूलकारणं कालः, भगवच्चेष्टारूपत्वात्, कालो नाभौ यस्येति सृष्टौ प्रयोजनमुक्तम्. मृत्युर्हि कालः, स स्वस्थाने तिष्ठति नाभिस्तस्य स्थानम्. मृत्युना भक्षिता हि मृत्योर्बहिःकृता मृत्युमन्तर्निवेश्य "मृत्युनैवेदमावृतमासीदि"त्यत्र विस्तरेण प्रपञ्चितम्. तेन कालत्वेन क्रियाशक्तिरुक्ता, कालनाभत्वेन सृष्टिप्रयोजनमुक्तं, सृष्टिप्रकारमाह कालावयवसाक्षिण इति. कालावयवानां सर्वोत्पत्तिनिमित्तानां साक्षिणे —अनेन विश्वसृष्टौ क्लेशाभावोप्युक्तः. शब्दमर्यादायां तु कालः सूर्य कालनाभाः शब्दाः सर्व एव वेदाः कालावयवसाक्षिणः कर्माणि. सूर्यस्य कालात्मत्वं तृतीये प्रपञ्चितम्. वर्णा हि मात्रात्मकाः, तेन काल एव नाभौ येषामिति सर्वथा कालापेक्षा तेषामेव. "काले कर्म हि चोद्यत" इति कालावयवसाक्षित्वं; कर्मणां नित्यत्वाय कालावयवस्य साक्षित्वमुक्तम्. विश्वकारणरूपत्वमुक्त्वा विश्वरूपत्वमाह विश्वायेति. तस्य विश्वस्य त्रैविध्यं निरूपयन्नादावाधिदैविकरूपमाह तदुपद्रष्ट इति, तस्य विश्वस्योपद्रष्टा, आधिदैविकव्यतिरेकेण तस्य स्वरूपेणैवासम्भवात्. तत्कर्त्र इत्याध्यात्मिकरूपं; स हि सर्वकर्ता. आधिभौतिकमाह तस्य हेतव इति. हेतुः कारणं भूतादि. अनेनार्थमर्यादापि निरूपिता— विश्वमेवार्थरूपः, तदुपद्रष्टा मोक्षरूपः, तत्कर्ता कामरूपः, तद्धेतुर्धर्मः ॥४१॥

SRI SUBODHINI: "Organization" or "rulership" is of two kinds. In this task of organizing this creation, there are two "controllers" or "organizers".

The Divine factor of "TIME" (Kāla) is the organizer or controller as per the Vedic scriptures and the system,

which have been prescribed therein. In ordering this "earth", the spiritual principle of "earth" is the controller. Explaining this, it is said that due to the desire and will of our Lord, Kāla or Time becomes the root-cause for this Universe. Kāla or Time is of the form of death also. The entire universe is surrounded by the "death" aspect of "TIME". This has been referred to in Brihadāraṇyaka Brāhmaṇa very clearly, specifying that *"know that death has enveloped all these"*. *This Time, in the form of "death", eats away the universe and goes back to remain and repose, in his own dwelling place of the navel of our Lord! Our Lord has given refuge to "death" in His navel. The purpose for this is that, when our Lord wants to create this universe, then, this Time takes out the entire universe, which He has "eaten" (as death), from the navel of our Lord. This Time is the Power of our Lord's Action. The various parts of this Time are the countless objects, materials etc. of this universe and our Lord, as Time, is the eternal witness of all these countless creations. Hence, in the task of creation of this vast universe, our Lord does not have any trouble or pain at all.* In this manner, making us understand, the meaning of the "ordering of the Artha" (this earth - all materials), the wives of Kaliya are explaining the meaning of the "ordering" of the scriptural injunctions.

In this "ordering" or "Maryada", the "sun" (SŪRYA) is the Form of Time (Kāla). The "Vedas" (Rig, Yaju and Sāma Vedas) constitute the navel of Kāla. In other words the Divine Time (Kāla) remains in the Vedas.

The various different components or parts of Time, have a witness in the "Karmas" (actions) done as per the Vedas. The "sun" as the Form of Time, has been described in the third Canto. "Colour" is a standard of "measure"

and in this, the aspect of Time is involved. One can do "action" only with the help of "Time" and in "Time". Hence, the various parts of Time become their "witness" as "action" (Karma) is permanent. *In this way, our Lord is the cause for this universe. After telling like this they say that our Lord is the Form of this universe i.e. the universe is our Lord's Divine Form! This universe has three types of the physical, celestial and the spiritual divisions. Our Lord is the witness of this universe. The Lord is also the celestial and Divine Form basis or form for this universe. If it were not so, then there would have been no universe at all!*

Hence, our Lord, firstly is termed as the Divine or celestial basis for this universe. Afterwards, our Lord is the "creator" (Kārtha) of this universe - this is termed as "spiritual" (ADHYATMIK), without which also, this universe cannot be made. Hence our Lord's "spiritual" form has been described.

After the above, explaining the "physical" nature of this creation, they say, that the root-cause or reason for this universe is our Lord only - as having become the Primordial elements and other constituents. In this manner, through the four words (VISVĀYA, TADRŪPA, DRASHTA, TATKARTRE, AND TASYA HĒTAVE) the Four goals of human life viz. Dharma, wealth, desire and liberation have been also explained. How? This universe is of the Form of these Four goals of life. *The "witness" of this universe is our Lord, who is of the Form of "liberation" (MOKSHA).* The "Kārtha" or the "doer" of this universe, represents the "desire" (of our Lord to become this universe) and its purpose is "Dharma".

In this manner, after describing the "Universe" Form,

of our Lord, the "enjoyer" of this universe viz. the various constituents of "Prakruti" and the nature of the "Jiva is explained.

एवं विश्वरूपत्वमुक्त्वा तद्भोक्तृसङ्घातजीवरूपत्वमाह. तत्र प्रथमं सङ्घातं निर्दिशति भूतमात्रेति.

भूतमात्रेन्द्रियप्राणमनोबुद्ध्याशयात्मने ।

त्रिगुणेनाभिमानेन गूढस्वात्मानुभूतये ॥४२॥

VERSE 42 Meaning: "The five elements, the subtle controlling agents, the senses, the vital air or Prāna, mind, intellect and the chittam (inner-mind), the Jiva and the "Ego" constituted by the three Gunas - all these have covered the Divine spiritual experience of the soul, who is an eternal part of our Lord. We are prostrating to You Oh Lord!"

श्रीसुबोधिनी : भूतानि मात्रा इन्द्रियाणि प्राणा मनो बुद्धिराशयश्चित्तमात्माहङ्कारश्चअयमेव हि सङ्घातः, एतद्रूपाय. जीवरूपश्चेत्याह- त्रिगुणेनाभिमानेन गूढा स्वात्मानुभूतिर्यस्य. इयमेव हि भगवतः पुष्टिर्यदमर्यादव्यवस्थया स्थितिः. स्वात्मानुभूतौ सत्यां जीवभावो विरुध्यत इति गुणैराच्छादनम् ॥४२॥

SRI SUBODHINI: Of the two viz. the constituents of Prakruti and the Jiva, firstly the former is explained. The prime elements, the subtle principles behind the senses, the senses, the Prāna or vital air, mind, intellect, the inner-mind (recorded memory - chittam) and the Ātma (here Ego or AHAMKĀRA) are the principal ingredients of this Prakruti or Nature. "Oh Lord! You are of this Divine form of Nature, constituting all these elements and other ingredients. You are also the Jiva. But due to the "ego" constituted by the three qualities (Satwa, Rajas and Tamas), You have kept, the Divine experience of one's own

Ātma or the Divine soul, secret. Oh Lord! of this exalted and Divine nature, we offer our prostrations."

"This is Your Form of Grace or Pushti Oh Lord! And You are established in this, violating Your own order!" How come? These wives say now, that, "Oh Lord! You are the constituents of Prakruti or nature and also the Jiva and You experience both these Forms (made of Yourself only). Along with these, oh Lord! You enjoy the Bliss of Your Ātma or Divine self also. This indeed, seems to be against "order and pattern of good conduct". But this is Your real form for conferring Grace (on the devotees)! With a view, that others should not easily understand this truth, You have kept the Divine Blissful experience of one's Divine self (Ātma), covered through these three qualities, as a secret".

In this manner, in the above 4 verses, the creation of this universe, as the form of our Lord, who is to be sought after (as the goal) has been explained. According to the Kārikās, this description has been done in 5 verses. Hence, in the next verse, the creation, as per the Vedas, of our Lord, who is the ultimate goal of everyone (PRAMĒYA) is being described, thus fulfilling the description, given in the Kārikās by our Shri Mahāprabhuji.

एवं भगवतोऽर्थसृष्टिरूपत्वमुक्त्वा शब्दसृष्टिरूपत्वमाह नमोऽनन्तायेति.

नमोऽनन्ताय सूक्ष्माय कूटस्थाय विपश्चिते ।

नानावादानुरोधाय वाच्यवाचकशक्तये ॥४३॥

VERSE 43 Meaning: "Oh Lord! You are limitless! The subtle one, the indweller, the Omniscient, amenable to various descriptions, the power of whom is in both the meanings and sound (the word and the speaker) - we prostrate to You Oh Lord of this magnificent Divine nature".

श्रीसुबोधिनी : रूपसृष्ट्यपेक्षया नामसृष्टिर्विलक्षणा- अन्तवती रूपसृष्टिरनन्ता नामसृष्टिः, स्थूला रूपसृष्टिः सूक्ष्मा नामसृष्टिः, विकृता रूपसृष्टिः कूटस्थाविकृता नामसृष्टिः, जडरूपा रूपसृष्टिर्विपश्चिद् बोधरूपा नामसृष्टिः. एवं चतुर्था वैलक्षण्यमुक्तम्. नन्वेवं नामसृष्टौ जगद्विलयप्रसङ्गस्तत्राह नानावादानुरोधायेति. सिद्धान्ततदाभास- तत्पाषण्डरूपा नानावादास्तेषामनुरोधो यस्य, सर्वैरेव यथा निरूप्यते तथा भगवान् भवतीति. तत्रोपपत्तिमाह वाच्यवाचकशक्तय इति. वाच्योर्थो वाचकः शब्दः, उभयत्रापि शक्तयो यस्य. यथैवार्थं वक्तुमिच्छति तथैवार्थो भवति तं प्रति, सर्वस्यापि शब्दस्य. यथैवार्थं वक्तुमिच्छति तथैवास्मिन् शब्दे तदर्थं शक्तयो भवन्ति. ऊतिरत्र स्पष्टैव ॥४३॥

SRI SUBODHINI: There are 4 divisions in the creation of "Name" (sound) and "Form" (ROOPA). (1) The creation of "Forms" has an end always i.e. it is temporary. But the creation of "Name" is limitless and everlasting. (2) The creation of "Form" is gross and the creation of "Name" is subtle. (3) The creation of "Form" is full of "blemish and change" and the creation of "Name" is without any "change or blemish". (4) The creation of "Form" is "material" in nature and the creation of "Name" is of the nature of knowledge and wisdom.

If the creation of "Name" (sound) is of the above nature only, then there is possibility of the danger of the universe getting into a state of "merger" and this will make the universe cease to exist! To enable us to get rid of this doubt, the wives of Kaliya say, *that our Lord follows and fits into all the types of descriptions about Him and ensures that the universe continues as before. (in other words, whatever meaning the people would like to give, is accepted by our Lord and He becomes that - as everything, ultimately is our Lord only).*

In this universe, (1) there is the basis of creation etc as explained in the scriptures. (2) There are other scriptural references, which are akin to , what is being described in the Holy scriptures e.g. as in Brāhmanās (one part of Veda). But due to the non-fulfillment of all the requirements, these scriptures, remain to be inadequate as authority of the scriptures e.g. the theory of Māyavāda (i.e. this creation is an illusion) suffers from the defect of not having the full authority of the Vedas - hence considered, as short of being a "spiritual authority" . (3) The "depraved theories", which are against the Holy Vedas.

In this way, there are countless theories and dissertations about our Lord, the Jiva, creation etc. But *"Oh Lord, in whatever way You are deliberated and discussed, You become that only for those who describe You in that particular way"*. How? As our Lord is present in all "Names" (sounds) and in all "meanings" (Artha), and in them, is our Lord's power manifested and present. Hence, whatever is the "meaning" given to a "Name" (sound) our Lord accepts this meaning, as this "meaning" is enabled by our Lord, to be present in that "sound" (Name) - as this power to accord that particular meaning is from our Lord and the "sound" itself contains the "power" of our Lord, to confer the particular "meaning". This is indeed a Divine Leela of our Lord! This is specifically explained by our Shri Mahāprabhuji as "OOTI LEELA" i.e. "OOTI" denotes the "attitudes and attachments (VASAṆA) to action" in the minds of persons. Our Lord is so Gracious, to give that particular meaning to the actions done by these people, as per their own spiritual or worldly Vāsanās and our Lord, accepts the same and also becomes that! SUCH IS THE LOVE OF OUR LORD!

In this way, making a general reference to our Lord's creation of "Name" (sound), now, a "special" description of the same is given, in the following verse.

एवं सामान्यतो नामसृष्टिलीलामुक्त्वा विशेषमाह नमः प्रमाणमूलायेति.

नमः प्रमाणमूलाय कवये शास्त्रयोनये ।

प्रवृत्ताय निवृत्ताय निगमाय नमो नमः ॥४४॥

VERSE 44 Meaning: "Oh Lord! You are the original cause for all proofs (Vedas etc.), the author and originator of all scriptures, the cause for all other scriptures and systems, the One who inspires and does "action" and "withdrawal" in the Jivas (Pravruthi and Nivruthi), and You are the Divine Form of the Vedas also - Oh Lord! we are offering our prostrations to You".

श्रीसुबोधिनी : वेदादयो हि प्रमाणं; तेषां यत् प्रामाण्यमादरणीयत्वं वा तद् भगवत्प्रतिपाद्यत्वेन भगवत्प्रतिपादितत्वेन च, अन्यथा तत्प्रामाण्यं न स्यात्, नित्यत्वेपि भगवद्व्यतिरिक्तत्वेऽप्रामाण्यं च स्यात्, नित्यता च न स्यात्. अतः प्रमाणमूलभूतो भवानेव. कवये तद्रसाभिज्ञाय, अनेन शब्दवक्ता शब्दरसाभिज्ञः शब्दरूपश्चोक्तः. शब्दोपादानकारणरूपश्चेत्याह शास्त्रयोनय इति, शास्त्रस्य वेदस्य योनिः कारणम्. एवं निदानरूपत्वमुक्त्वावान्तररूपत्वमाह प्रवृत्ताय निवृत्तायेति. वेदो हि द्वयं सम्पादयति- प्रवृत्तिं निवृत्तिं च; कुतश्चिन्निवर्तयति क्वचित् प्रवर्तयति. निगम आज्ञारूपो भवति. एवम्प्रकारेण निगमरूपो वेदरूपो वा. अनेन सद्धर्मा उक्ताः ॥४४॥

SRI SUBODHINI: We regard Vedas and the other scriptures, as proof or evidence and also give respect to them only due to the fact that it is our Lord who is being adorned and praised in these scriptures. In fact, it is our Lord, who has originated the Holy Vedas and the other scriptures. If it were not so, none will regard them as the "proof or evidence". If these scriptures are eternal, but if

they are different from our Lord, then, also, no one will regard these scriptures as evidence and, nay, even their "so called permanency" will also be not there! *Hence, our Lord is the root cause for the Vedas and other scriptures being the evidence or proof. Moreover, our Lord is the "Rasa or Relish" in these scriptures and only the Lord is able to understand it's true nature. Not only this, our Lord is the "speaker" and the "sound of the Vedas" also. Hence, in this verse, our Lord has been hailed as "KAVI" or "Poetic author or writer".*

As our Lord is the basis and root-cause of all "sound" (SABDA), our Lord has been called as the "cause of the Vedas" (SĀSTRAYONIHI).

Describing the other (Middle) parts of the Vedas, these wives of Kaliya, say that the Vedas give "instructions" (ĀJNA) and it does two tasks. (1) Pravṛuthi (doing of all actions). (2) NIVRUTHI - (withdrawal from all actions). The Vedas give "instructions" for doing certain mandatory actions (Pravṛuthi) and prohibits one from doing certain actions (NIVRUTHI). *In this way, our Lord is of the Form of these Holy scriptures and this is called as the "the righteous way of living" . This is also called as the Divine Leela of our Lord, for this Aeon of Manu. (MANVANTARA)*

In this way, after describing the "Pramēya: (the goal - the Lord to be sought after) and the "Pramāna" (proof or evidence), as per the Holy Vedas, the wives of Kaliya, are now describing the four-fold Divine Form of our Lord, as per the "Tantra" tradition, as this is the "manifested" Divine Form of our Lord (the Divine Forms described, as per the Holy Vedas are not the "manifested" Divine Forms of the Lord -hence this explicit description).

एवं वैदिकप्रमाणप्रमेयरूपतामुक्त्वा तदनाविर्भूतमित्याविर्भूतं भगवन्तं चतुर्मुर्तिं तन्त्रप्रकारयुक्तं निरूपयति नमः कृष्णायैति.

नमः कृष्णाय रामाय वसुदेवसुताय च ।

प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥४५॥

VERSE 45 Meaning: "Oh Lord, we offer our prostrations to You, who is in this Form of Shri Krishna, and also in the Divine forms of Shri Balarāma, Shri Vāsudeva, as the son of Vasudeva, Shri Pradyumna and Shri Aniruddha. You have, Oh Lord! manifested these Four Divine forms, being the Lord of all "harmonious" (satwa) devotees."

श्रीसुबोधिनी : कृष्णाय सदानन्दायेति स्वरूपमुक्तम् अवान्तररूपत्वमाह ततो रामाय सङ्कर्षणाय, वसुदेवसुताय वासुदेवाय. चकारादस्य प्रद्युम्नरूपताप्युक्ता, वसुदेवशब्दस्य शुद्धसत्त्वे वसुदेवे च सङ्केतात्. प्रद्युम्नायानिरुद्धायेति चतुर्मुर्तिर्भगवानुक्तः. सदानन्दो भगवांश्चतुर्मुर्त्या चावतीर्णो यदर्थं तदाह सात्वतां पतये नम इति, शुद्धसत्त्वानां परमवैष्णवानां पतिः भक्तिफलरूपो भक्तिप्रवर्तकश्च. अतोऽनेनेशानुक्ता विष्णुभक्तिर्निरूपिता ॥४५॥

SRI SUBODHINI: By hailing our Lord as "Shri Krishna", the wives of this serpent have explained that "Oh Lord! You are of the Divine Form of eternal Bliss and this is Your most valuable and important Divine Status. i.e. our Lord is of the Form of eternal Bliss - SADĀNANDA." Our Lord has other Divine Forms also. (1) Shri Balarama (Sankarshana). (2) Shri Vāsudeva (as the son of Shri Vasudeva). The word "cha" (and) used in this verse, denotes the two Divine Forms of our Lord viz. (a) the manifestation of our Lord from Shri Vasudeva, having the quality of "pure harmony" (SUDDHA SATWA ROOPA), (b) the name of "Shri Vāsudeva" taken from his father Shri Vasudeva (i.e. as Shri Vāsudeva's son). (3)

Shri Pradhyumna. (4) Shri Aniruddha. "Because of these four-fold Divine Forms, You are hailed as the "Chaturmurti" (of Four Forms)."

Our Lord Shri Krishna, who is of the form of eternal Bliss, manifested Himself, in four forms for the sake of His devotees, who are now, termed, in this verse, as "SĀTWATĀM" - meaning that our Lord, being the "PATI" or Master (Lord) of all devotees, who are of the Divine nature of "pure harmony" (SUDDHA SATWA).

Here the word "SĀTWATA" (of pure harmony) has been used with two meanings. (1) The devotees, who are Shri Vaishnavas, are indicated. (2) It also refers to that spiritual wisdom (Jñāna), which is the product of true Bhakti to our Lord. Hence, our Lord has been hailed as this "Jñāna" which is gained through pure devotion. *The real purport of this is that, our Lord can be attained to, only through pure Bhakti or devotion and it is our Lord, who is the real inspirer of this devotion or Bhakti in the minds of His chosen ones.* This explains the concept of true devotion to Lord Vishnu.

After describing the Divine forms, as explained in the Tanthrasāstra, in the next verse, a description is given, about our Lord's Divine forms, as per the "SMRITI" (scriptures dealing with rules of conduct etc.) and the Sāṅkhya system.

एवं तन्त्रन्यायेन भगवन्तं निरूप्य साङ्ख्ययोगादिभिः स्मार्तनिरूपितं भगवन्तं निर्णयेन निरूपयति नमो गुणप्रदीपायेति.

नमो गुणप्रदीपाय गुणात्मच्छादनाय च।

गुणवृत्त्युपलक्ष्याय गुणद्रष्टे स्वसंविदे ॥४६॥

VERSE 46 Meaning: "Oh Lord! You are the illuminator of all the Divine qualities; You have hidden Your

Divine form, through these qualities. You make comprehension of Yourself possible, through the promptings of these qualities; You are the witness of these qualities; You are the self-evident repository of all the spiritual wisdom (Jnāna); we are offering our prostrations to You, oh Lord!"

श्रीसुबोधिनी : भगवान् सगुण इत्यस्यायमर्थो- गुणान् प्रकर्षेण दीपयति तत्प्रकाशनार्थमेव गुणान् स्वनिक्टे स्थापयति. ततो गुणान् प्रकाशयन् गुणानां माहात्म्यख्यापनाय गुणैरात्मनश्छादनं येन, गुणैरात्मानं छादितवान्; गुणेषु स्वतेजो दत्त्वा स्वयं तिरोहितो जात इत्यर्थः. ततः पुनः कौतुकार्थं गुणानां या वृत्तयश्चाक्षुषज्ञानादयस्तैरुपलक्ष्यत इति तथा. एवं सत्त्वरजस्तमोभावा उक्ताः. नन्वेतदपि किमिति करोति? तत्राह गुणद्रष्ट इति, गुणानां द्रष्टा, तान् दृष्ट्वा तेषामेवमुपकारं कृतवानित्यर्थः. तैः कृतस्तु स्वस्या (स्यो!)पकारो नास्तीत्याह स्वसंविद इति, स्वत एव संविद् यस्य; न तस्य ज्ञानं केनचिदुत्पाद्यते केनचित् नाशयते वा. अतो गुणानां सच्चिदानन्दधर्माणां स्वयमेव तद्रूपेणाविर्भूतस्वरूपाणामुपकारार्थं सगुण इत्युच्यत इत्यर्थः ॥४६॥

SRI SUBODHINI: Our Lord, with a view to "illuminate and exhibit" various qualities, keep them, with Himself and due to this, our Lord is called as "SAGUNA" or "with qualities". In fact, our Lord's intention is to bring out the glory and greatness of these Divine qualities, to the attention of everyone. Through this process, our Lord also hides Himself within these qualities. In other words, the Lord gives His own power to these qualities and "disappears" Himself! Afterwards, for the sake of "fun and frolic" (KAUTUKAM), He allows everyone to comprehend Him, through the "workings" of these qualities viz. the eyes and their power to see, understand etc. In this way, the Lord having created the three main qualities of harmony (Satwa), dynamism (Rajas) and ignorance (Tamas), does the three main tasks of (1) the

manifestation of these qualities, (2) "hiding" or "covering" Himself, through these qualities, (3) enabling devotees to become aware of our Lord, through the "working" and help of these same qualities. Why does our Lord do this? Our Shri Mahāprabhuji, answering this says that, *our Lord, on seeing these manifested "qualities" help them (to achieve their goals - as these qualities have got "illuminated" due to our Lord, and their "goal" and "end" should be to comprehend and realize our Lord)*. Does our Lord get affected by doing this "help" to these qualities or through His getting "involved" with them? Not at all. Why? As our Lord is "spiritually wise by Himself" and He does not get this "wisdom" from anyone else, and none else, also, can destroy this Jnana or spiritual wisdom. *Hence, our Lord, manifests Himself, by Himself, through those Divine qualities which have the factors of "truth, consciousness and bliss"*. Through this manifestation as these "Divine qualities", our Lord is deemed to have done a "favour" to these qualities and hence, our Lord is hailed as "SAGUNA" or "the Lord endowed with Divine qualities". *(The truth is that it is our Lord who has "illuminated" these qualities, generated from Himself, then He hides Himself, with the "covering" of these qualities, and then the paradox or paradoxes takes place that our Lord permits the same qualities to see and realize Him!)* In other words, "everything" is done by our Lord for the sake of His Divine Leela!

After describing the "SAGUNA" Divine Form of our Lord, they now describe the Divine Form of our Lord, which should be realized, by the devotees.

एवं सगुणरूपत्वमुक्त्वा ज्ञेयं रूपं भगवन्तमाहाव्याकृतेति.

अव्याकृतविहाराय सर्वव्याकृतसिद्धये ।

हृषीकेश नमस्तेस्तु मुनये मौनशीलिने ॥४७॥

VERSE 47 Meaning: "Oh Lord Hrishikēsa! (the Lord of the senses). None can understand this Divine Leela of Your's! All the spiritual principles get originated, and substantiated through Your Holy Presence; You, are the sage (MUNI) and the One who keeps to silence (MAUNA). We are prostrating to You, oh Lord!"

श्रीसुबोधिनी : अव्याकृते प्रकृतिपुरुषरूपे विहारो यस्य अव्याकृतो वा केनाप्यज्ञातो विहारो यस्य, अव्याकृतार्थं वा विहारो यस्य, कपटमानुषभावं सम्पादयति यथा न कोपि जानात्विति. तस्याव्याकृतत्वे प्रमाणमाह सर्वव्याकृतसिद्ध्य इति, सर्वे ये व्याकृतास्तत्त्वानि ब्रह्माण्डानि च तदन्तर्बर्तानि च तेषां सिद्धिरुत्पत्तिर्ज्ञप्तिश्च यस्माद्, "अव्यक्तादीनि भूतानी"तिवाक्यात्. अन्यथा व्याकृतोत्पत्तिर्न स्यात्, कार्यस्य पूर्वावस्थातो वैलक्षण्यस्यावश्यकत्वात्. एवमुत्पत्तिपक्षं निरूप्य ज्ञप्तिपक्षं निरूपयति हृषीकेश नमस्तेस्त्विति, हृषीकाणीन्द्रियाणि तेषामीशः प्रवर्तकः. प्रकृते भगवानेवं ज्ञापनार्थं स्वेन्द्रियाणि प्रवर्तयन्नुपस्थित इति साक्षात् तं नमस्यन्ति, तादृशीं वावस्थां प्रार्थयन्ति. तर्ह्यव्याकृतस्य ज्ञानं कथं भवतीत्याकाङ्क्षायामाह मुनय इति, मननमेव तत्र हेतुः. मुनयश्च द्रष्टारः, तद्रूपो भगवान्, किञ्च साधनान्तरमप्यव्याकृतस्य भगवतो ज्ञाने निरूपयन्ति मौनशीलिन इति, मौनमेव शीलं सहजः स्वभावो यस्य, "उपरतायां वाचि किञ्जयोतिरितिप्रश्ने "अत्रायं पुरुषः स्वयञ्जयोतिरिति "वचस्युपरते प्राप्ये"तिवाक्याच्च. तदेकं भगवत् एवाव्याकृतं रूपं यत्रैव "यस्यामतं तस्य मतमिति"त्यादिवाक्यानि सम्बन्ध्यन्ते ॥४७॥

SRI SUBODHINI: There are two important principles explained in this verse. (1) The principle of "creation or origination" - how and through whom, this vast universe has been originated. What is the real Divine Form of this "originator" of the universe? (2) How can anyone attain the spiritual wisdom and knowledge about the real Divine nature of the Lord (Bhagavān)?

In the first part of this verse, the principle of "origination" is explained. The description of the Divine

nature of the "originator" (i.e. the One who is the cause of this creation) is made as "AVYAKRUTA VIHĀRĀYA" - meaning (a) *as our Lord is known to be "changeless and blemishless" none can fully and really understand our Lord's Divine Leela.* (b) *Our Lord plays His Divine Leela, both as "prākṛuti" (Nature) and "Purusha" (the Divine Ātman) - in other words, both these two constitute our Lord's Divine Form - In this way, He enacts His Divine Leelas as and on both "Purusha" and "Prakṛuti".* (c) *None is able to understand or comprehend, as to whose Leelas are being enacted or who is enacting all these Leelas? Our Lord, shows Himself in the form of a human being, although He is, really, of the form of eternal Bliss (Sadānanda) - through this, no one is able to realize or understand our Lord's form of eternal Bliss!* In this way, our Lord's nature and form, of being the ultimate root cause for this universe as also His "changeless and blemish-free" nature, are emphasized.

After describing like this, with a view to re-emphasize these truths, the wives of Kaliya say, *"Oh Lord, due to You only every spiritual principle gets sustained and gets meaning"* - to denote, that, because of our Lord only, all the spiritual principles and the entire universe, with all its materials and Beings inside it, have originated. Moreover, the knowledge about all these is also caused due to the presence of our Lord only. That is why, it is said, in the Bhagavad Gita, that, the origin of these elements (materials) is from the "unmanifested" (AVYAKTA) - the real meaning of this is, that no one can understand, as to wherefrom all these have originated. If all these were not originated from the "changeless" Lord, then they would not have been created at all - as nothing can originate from a principle, which is "ever changing" and full of "blem-

ish". The "result" is always different from the "cause". When the "result" is "changeful" (i.e. full of Vikāra or change), then the "cause" for this "changeful" nature of the "results" will definitely be "changeless". (i.e. *The Lord who is "changeless" has originated this "ever changing" universe*).

In this manner, in the first part of this verse, the origin of this universe has been explained - and our Lord being and beyond both the "spiritual" and "material" cause for the same. In the latter part of this verse, the subject of as, to how can one attain the knowledge and realization of our Lord's Divine nature of being the ultimate root cause for this universe is explained. The wives of Kaliya, say, after prostrating to our Lord, who was present, before them "Oh Lord! we are prostrating to You, as You are the Lord of all the Indriyas (senses) and You are also their inspiring principle. In the enactment of this particular Divine Leela also, oh Lord! You have taken the name of "Hrishikēsa" (the swāmi or Lord of all the senses) and You have enacted this Divine Leela, with this Divine Form only". A question will arise now, as to how they will have the spiritual realization of the "changeless" Lord, if they were to have this manifested Darsan or Vision of our Lord's Form? Emphasizing their desire for this, they say that they will attain the realization of the "changeless" Divine Form of our Lord, through contemplation (Meditation). How? *As our Lord is the highest of all "sages" (MUNI) and the sages are the "seers" - i.e. those who have the full realization of the "changeless" nature of our Lord. Our Lord is of this form.*

The wives of Kaliya say further, that there is another way for attaining this spiritual wisdom about our "changeless" nature of our Lord and that is the "silence of

the word" (or being silent). Hence they hail our Lord as "MOUNA SĀLINE" i.e. whose natural trait is "silence"! In other words, when the Jiva attains the state of real and deep silence, then He attains our Lord. When the words become silent, then, which Divine Brilliance or Jyoti is experienced by the Jiva? Answering this, it is said, that, when there is deep silence, the Jiva or the Ātman (Purusha) Himself experiences as one's own brilliance (JYOTI SWAROOPA). This "Divine" experience is only a realization of our Lord's "changeless" nature. The truth is that, if one says that he has not understood (i.e. our Lord) then, in reality, it is he, who has already understood, about our Lord. Shri Mahāprabhuji has referred to the scriptural statement of "Here, the Purusha (our Lord) is of the Divine Form of being brilliant by Himself" (ATRA AYAM PURUSHAHA SWAYAM JYOTIHI).

In the coming verse, our Lord's Divine form, as evidenced through the meaning of the scriptures (SĀSTRĀRTHA) is being described. This is the Divine form, which is often referred by scholars, in their day to day deliberations.

शास्त्रार्थरूपश्चैको भगवान् पण्डितव्यवहार्यः, तमाह परावरेति.

परावरगतिज्ञाय सर्वाध्यक्षाय ते नमः ।

अविश्वाय च विश्वाय तद्गष्टे तस्य हेतवे ॥४८॥

VERSE 48 Meaning: "Oh Lord! You are the only ONE, who is aware of the fate of both the "big" and the "small"; You are the Lord and Master of everyone; You are different from this universe but having become this entire universe, (through Your Divine Power); You are also the "seer" (witness) of this universe and it's ultimate root cause. We are prostrating to You, oh Lord!"

श्रीसुबोधिनी : परे ब्रह्मादयः, अवरेऽस्मदादयः, तेषां सर्वेषामेव गतिं व्यवस्थां जानातीति, शास्त्रेण ह्युत्पाद्यते यद् ज्ञानं तदेतादृशं भवतीति. एवं बहिर्ज्ञानमुक्त्वान्तर्ज्ञानमाह सर्वाध्यक्षायेति, सर्वेषामध्यक्षः साक्षी. अतस्तं प्रत्यक्षेण नमन्ति ते नम इति. तेषां प्रतिपाद्यरूपं सङ्ग्रहेणाहाविश्वायेति. विश्वव्यतिरिक्तो विश्वरूपश्च, विश्वरूप एव सन् विश्वव्यतिरिक्तश्च, यथा वृक्षः काष्ठादिरूप एव सन् फलरूपोपि. चकारादुभयमुभयत्र. अनेन केचन विश्वरूपं प्रतिपादयन्ति केचन तद्व्यतिरिक्तं, केचनोभयं, केचित् पुनरेकदेशि(शे!)न इति. किञ्च तद्द्रष्टे तस्य रूपस्य द्रष्टा त्वमेव. अनेनाविश्वपक्षे प्रमाणमुक्तम्. विश्वपक्षेपि प्रमाणमाह तस्य हेतव इति, तस्य विश्वस्य कारणरूपोपि. कारणात्मकतैव कार्यस्येति प्रमाणता. एवं निरोधमुक्त्याश्रयाः क्रमादेतैरेवोक्ताः ॥४८॥

SRI SUBODHINI: From our scriptures, we understand, that from the "biggest" Lord Brahma to the "smallest" human being, all pass through their own fate, and this is known only to our Lord! After explaining the nature of knowledge of the "outside" world, through the scriptures, the wives of Kaliya, now speak about the knowledge of the "inside". They say, "Oh Lord! You are also the witness of everyone". They now prostrate to our Lord, by saying like this, who was present before them.

In the latter part of this verse, they explain the Divine Forms of our Lord, in a summarized way, as explained in the scriptures. "Oh Lord, although You are this universe (i.e. You have manifested Yourself as this universe). You also show Yourself as different from this universe". How can our Lord have these two forms? Our Shri Mahāprabhuji, giving the reply to this question, says, that, (by giving an example,) like a tree has branches, fruits etc. and although these are referred to by different names, they all belong to the tree only and the tree is not different from its branches and fruits and vice versa. "In the same way, Oh

Lord! You are "One" only, although You have manifested Yourself in these two forms". The word "cha" (and) used, in this verse denotes, that both these forms are stationed in this universe and are outside of this universe also!

As this type of description is based on the scriptures, some say, that our Lord has become this universe; some say that He is also stationed outside this universe. (i.e. different from this universe); some aver, that both of these states apply equally to our Lord (i.e. both inside and outside). Some say that, it is our Lord, who, although One, has taken both these forms. Some people go to the extent of saying, that the form which is inside this universe, and the one which is outside the universe, are different from each other. Such are the interpretations given for the references made in the scriptures.

The wives of Kaliya also say that, our Lord is also stationed, outside the universe. They give as "evidence" (Pramāṇa) for this, by saying "Oh Lord! You are the "seer" and "witness" of this universe (DRASTHA)". The "seer" is always stationed outside the object or scene, which is "seen". Oh Lord! You are the universe. For this, they give the proof of our Lord being the root cause, for this universe. The "task" (KĀRYA) is only the other form (or another form) of the "cause" (KĀRANA) and due to this, the "result" is not a different object from the "cause".

In this way, through these verses, 46th, 47th and 48th, respectively the glory of the nature of "Total and Pure Devotion" (NIRODHA), "liberation" (MOKSHA) and "REFUGE" (ĀSRAYA) have been reiterated.

Now, after prostrating to our Lord's Divine Form, made up of the 10 Divine Leelas and being Omnipresent

(i.e. having become all the forms in this universe (SARVA ROOPA), they now pray to our Lord. Firstly they say that, Kaliya has not committed the sin, which has been spoken of, as having been committed by him. They give an explanation for this statement by telling, *"Oh Lord! You are the Lord, who inspires everyone's conduct and behaviour"* - the purport of this is that it is our Lord, who has endowed, each and everyone, with a particular "Swabhāva" (or character - behavior pattern) as per their "Karmas" (actions) - (the Lord being the "giver of the fruits of everyone's actions" (SARVA KARMA PHALA PRADĀTA), through which, actions are performed by each and everyone. Hence, there is no "blemish or wrongdoing" on Kaliya's part, as he was only exhibiting the nature of behaviour endowed on him, by our Lord!

Our Shri Mahāprabhuji has explained, in detail, the purport of the verses 46, 47 and 48 to mean respectively "total and pure Devotion" (NIRODHA), "liberation" (MUKTHI) and "refuge" (ĀSHRAYA). How? In the 46th verse, it is explained that our Lord benefited the "qualities" (GUNA) - (i.e. our Lord, by blessing with His Grace, on the Devotees, who are within the control and influence of the three "qualities" (SATWA, RAJAS and TAMAS) and has illumined them -through this, our Lord has caused "NIRODHA" in them. In the 47th verse, it is said, that our Lord does His Divine Leelas in a "blemish-free" manner. This denotes, that our Lord is established in the individual Jiva. When the Lord is established in the Jiva and vice versa, this state is known as "MUKTHI" (liberation). In the 48th verse, it is explained that, our Lord is the "refuge" (Āshraya) for both spiritual wisdom (Jñāna) and "action" (Kriya) and hence, this is termed as the Divine Leela of "Āshraya" or "refuge" of our Lord.

एवं सर्वरूपेण नत्वा विज्ञापनार्थं प्रथमतोऽस्यापराधः तथा नास्तीति वक्तुं त्वमेव सर्वस्वभावानां बोधक इत्युपपत्तिमाहुस्त्वं ह्यस्येति.

त्वं ह्यस्य जन्मस्थितिसंयमान् प्रभो गुणैरनीहोक्त कालशक्तिधृक्।
तत्तत्स्वभावान् प्रतिबोधयन् सतः समीक्षयामोघविहार ईहसे॥४९॥

VERSE 49 Meaning: "Oh Lord! Although You have no desire at all, being the Lord, who is the power behind Time (Kāla), You create, protect and destroy the universe. Your Divine Leelas are indeed very Truthful (i.e. with a purpose). You, inspire oh Lord! the respective qualities of each of the materials/objects created by You. You enact Your Divine Leelas, while protecting the Mahātmās, with Your Grace". (attention = DHYANA).

श्रीसुबोधिनी : त्वमेव ह्यस्य जगतो जन्मस्थितिसंयमान् गुणैरकृत कृतवान्, स्वयमनीह एव चेष्टाकुर्वन्नेव. तादृशस्य करणे हेतुमाह कालशक्तिधृगिति, कालशक्तिं बिभर्तीति. यदैव भगवता कालशक्तिरधिष्ठिता तदैव गुणक्षोभं करोति सिंहासनस्थितपुत्रिका वायुमिव. ततः सर्वाण्येव कार्याणि भवन्ति. गुणा उपादानं, कालो निमित्तं, स्वभावो नियामकः. तमाह तत्तत्स्वभावान् प्रतिबोधयन्निति, तस्य तस्य वस्तुनः स्वभावास्तत्तत्कार्यनियामकास्तेषां प्रतिबोधश्च कालेनैव क्रियते, स्वभावान्तःस्थितस्वरूपेण वा. एवं कुर्वन् सतः समीक्षयेहसे लीलां करोषि. तव कार्यद्वयम्— अनवतीर्णेनाक्षरे समारूढे कालशक्तिर्गुणाः स्वभावश्चोद्गता भवन्ति. ततः सर्वमेव जगद् भवति परमनेकविधम्. तस्मिन्नपि च जगति सतः सर्वस्यैव सन्मार्गस्य सतां च समीक्षया परिपालनपूर्वकं सम्यगवेक्षया लीलां च करोषि. तेन च तेषां सर्व एव पुरुषार्थाः सिद्धा भवन्ति जगच्च रक्षितं भवति. न च पुनःपुनः कर्तव्यं पतति. तत्र हेतुमाहामोघविहार इति, न मोघो व्यर्थो विहारो यस्य. अनेनोभयत्रापि हेतुरुक्तः ॥४९॥

SRI SUBODHINI: Our Lord is hailed as "Actionless" (NIREEHAM) - as He has no desire to do any type of action in any way. Then how did He create, protect and

cause the dissolution of this vast universe? Our Shri Mahāprabhuji, removing this doubt, says that, the answer is given in this verse itself. In this verse, it is said that, our Lord, using His Power of Time (KĀLA), becomes it's "basis" or (ADHISTANA), then like the puppets placed in a throne, begins to move, hither and thither, through the power of the forceful wind, the various qualities (Gunas), which get affected by this Power of our Lord's Time (KALA) and this movement of the qualities, results in the creation of this universe and all the other tasks are completed. In this way, the root-cause of all this "happening" (of creation etc.) is the qualities or GUNAS. The "Time" factor becomes the efficient or immediate cause (NIMITHA KĀRANAM). The "attitude or attribute" caused by the quality or Guna becomes it's driving force or controller (NIYĀMAKA).

The words, used in this verse viz. *"You inspire Oh Lord! the respective qualities of each of them"* - denote that each object or material is governed and driven by it's main quality or attribute and "time" or "KĀLA" is the controller and inspirer of all these attributes. In what manner and form, does this factor of Time inspires or awakens these attributes? Through the subtle "divine" presence of Time or KĀLA inside each of these "attitudes or nature" (SWABHĀVA). "Oh Lord! You enact Your Divine Leelas, while protecting noble and Divine Mahātmas!"

When our Lord enacts His Divine Leelas, He takes care to fulfill two main tasks. When our Lord, without having taken any incarnation (AVATĀRA), is established in His Divine imperishable Nature (AKSHARA), then, from this Divine imperishable Nature of our Lord, the factors of the power of Time (KĀLASAKTHI), the quali-

ties (GUNAS) and the "attitudes - Nature" (SWABHĀVAM) get originated and created. Then, afterwards, the endless varieties of this world, both with blemish and the blemish-free, are created and originated from this. In this world of countless varieties, *"Oh Lord, You take care and protect the Holy and noble Mahatmas (i.e. virtuous persons), who follow the path of righteous action and enact Your Divine Leelas also together with this protection of Your Devotees and Mahatmas"*. Through these Divine Leelas, our Lord fulfils all the goals and ideals of these noble Mahatmas and our Lord protects this universe also in this way. Our Lord thus, ensures the continuous protection of this universe, and He becomes free from the need for creating this universe again and again. It is said, here, that our Lord's Divine Leelas also do not go waste or purposeless, as they are truthful (SATYAM). In this way, these wives of the serpent explained the reason for the twin factors of (1) inspiring the qualities (attitudes - nature) and (2) protecting "truthful actions" and the Holy and Noble Mahatmas, have been explained.

Why is Kaliya's nature so violent and cruel? And in what way our Lord becomes his redeemer? (after giving due punishment)? After explaining the reasons for the above, the next verse describes the nature of punishment given by our Lord to this serpent.

अस्य दुष्टस्वभावत्वे भगवतश्च शिक्षकत्वे हेतुमुक्त्वा कार्यमाह तस्यैव तेमूरिति.

तस्यैव तेमूस्तनवस्त्रिलोक्यां शान्ता अशान्ता उत मूढयोनयः ।
शान्ताः प्रियास्ते ह्यधुनावितुः सतां स्थातुश्च ते धर्मपरीप्स्येहतः ॥५०॥

VERSE 50 Meaning: "Oh Lord! in these three worlds, the various bodies exhibiting the qualities of

Peace, disturbance and foolishness viz. the Harmonious, the dynamic and the ignorant souls, - as these bodies are used by You, for enacting Your Divine Leela (play) and hence, all these bodies are Your's only! Even then, You like, now the "Harmonious" (SĀNTHA) form only, as You are deeply desirous of safeguarding the righteousness (Dharma) of the Holy and noble Mahātmās, and with a view to protect them, You, Oh Lord, take your various incarnations."

श्रीसुबोधिनी : यदा भगवान् स्वार्थमेव सर्वं करोति तदा सर्वाण्येव शरीराणि भगवल्लीलौपयिकत्वाद् भगवत्तनवो भवन्ति. ते च त्रिविधाः- शान्ताः सात्त्विका अशान्ता राजसा विक्षिप्ता मूढयोऽन्यस्तामसास्तवैव तनवः. द्वितीयसर्गप्रकारोऽत्रोपयुज्यते, दैत्यांशानां तत्रैवोपकार इति. मूढयोनिषु तथात्वमनुचितमित्याशङ्क्य उत इत्युक्तम्. तथा सति कथं भगवदवतारलीला? तत्राह शान्ताः प्रियास्त इति. अधुनावितुः पालकस्य धर्मपरीक्षया धर्मरक्षेच्छया स्थातुः स्थानेच्छोः. शान्ता एव सात्त्विका एव प्रिया न त्वतिरिक्ता उभयविधाः. ते हि नाशका उत्पादकाश्च. उत्पादका अप्यनभिमताः, अधिकभारजनकत्वात्. नाशकास्तु विरोधिन एव. अनेनोभयमपि कार्यमुक्तम्
॥९०॥

SRI SUBODHINI: *When our Lord has made this entire universe, for the purpose of His Divine Play or Leela only, all the bodies of beings created, become useful for His Play and thus, are considered as the bodies of our Lord only. These bodies are of three types (1) "Peaceful" or Sātwik. (2) "Disturbed" or Rājasik and (3) "Foolish Beings" or Tāmasik. "All these three types of bodies are Your bodies only". our Lord also creates another type of Beings, viz. the Demonaic persons, who also become, useful in His Divine Leela or play.*

Is it right to deduce that the bodies of foolish persons are also the bodies of our Lord only? Removing this

doubt, in this verse the word "They" (THE) has been used - to denote that, *indeed, even these bodies expressing foolishness, also are the bodies of our Lord only.* The meaning of the word "UTA" given in this verse also denotes, that, even the bodies of the Tamasik foolish people are of our Lord only. Now a question arises. If everybody i.e. every "body" is our Lord's "Body" only, how can our Lord enact His Divine Play and Leelas, after taking His incarnation? This doubt is removed, through the latter part of this verse, in which, it is clearly mentioned that "at present oh Lord! You like only Peace. Why? Because, You have taken this incarnation, only with a view to protect Dharma or righteousness. Hence, You are safeguarding the virtuous, the Holy Mahātmās and Your Devotees and protecting them." The other two types of people viz. the Rājasik and the Tāmasik persons are not dear to our Lord. Why? The Rājasik people, load this earth with more misery, by increasing creation (numbers) and the Tāmasik persons are our Lord's enemy, as they are destructive by nature. In this way, both the reasons for our Lord taking His incarnation viz. the destruction of the wicked and the protection of the good and virtuous, have been clearly explained.

This serpent is, indeed cruel. But "Oh Lord! Please be kind and patient towards his mistakes". This type of prayer is being made, in the next verse.

तथाप्यस्यापराधः सोढव्य इत्याहुरपराध इति.

अपराधः सकृद् भर्त्रा सोढव्यः स्वप्नजाकृतः ।

क्षन्तुमर्हसि शान्तात्मन् मूढस्य त्वामजानतः ॥५१॥

VERSE 51 Meaning: "Oh Lord! As You are the Protector of this entire universe, may we request You, to

kindly forgive the mistakes and crimes (of our husband). Oh Lord of Peaceful Divine Self! Please forgive this ignorant foolish person, who is not aware of Your Divine Personage and stature."

श्रीसुबोधिनी : यद्यपि साम्प्रतमन्याभिनिवेशस्तथाप्यस्मदादीनामपि भवानेव पतिरतोऽनवसरे कार्यकरणादपराधः सोपि सोढव्यः, स्वस्यैव प्रजाभिः पालनीयाभिः कृत इति. अन्यथा पालकत्वं न स्यात्. कार्यनिर्वाहार्थं च सकृदेव सोढव्यो ज्ञापनार्थः स्वस्य प्रजाभिः कृतः. पुनरपराधे ज्ञात्वा करणात् मारणमेवोचितं, विरोधित्वात्. अत एव क्षन्तुमर्हसि. क्षमायामुपायान्तरमप्याह शान्तात्मन्निति, शान्त आत्मा यस्य. सत्त्वनिधानत्वात् क्षोभाभावाद् दण्डेन कार्यस्य सिद्धत्वादग्रे प्रतिबन्धकत्वाभावाच्च सोढव्यः. नन्वज्ञानात् कृतमिति कथमवगन्तव्यम्? ज्ञातकरणपक्षे तु सकृदपि न सोढव्य इत्याशङ्क्याहुर्मूढस्येति. स्वभावादेवायं सर्पयोनिस्तामसः, अतो मौढ्यात् त्वां न जानाति. अज्ञानात् कृतमकृतप्रायम् ॥५१॥

SRI SUBODHINI: "Although Oh Lord! You are desirous, now, of protecting the noble persons of harmonious nature (Sātwik), even then, Oh Lord! You are our protector and Master also. Without understanding this truth about Your Divine nature, and without even thinking of his own bad time, our husband, this serpent, has committed his mistake and error, which, should be patiently forgiven by You!" Why our Lord is requested to, at first, patiently tolerate these mistakes and errors? Answering this, they say that, the mistake is done by this serpent, who is one of the persons (or citizen) under the rulership of our Lord. A "citizen" is entitled to be protected by the King or his protector. "If You do not forgive him, by patiently bearing his errors and crimes, and protect him (i.e. if you destroy him), then oh Lord! Your Lordship of being the Protector of this universe, and Your people will be lost". Hence, with a view to continue

to protect this universe, the Lord or the Master, has to bear patiently (and not destroy) for one time, the crimes or errors of his people! If the same error or mistake is repeated, then, the Lord or Master can destroy the evil-doer. Why? A person, who has been forgiven once, becomes punishment-worthy, if he repeats the same mistake. "Now oh Lord! By forgiving our husband for once, by bearing his crimes, kindly, for our sake, manifest Your Divine role, as the Protector of this universe".

"Oh Lord, You have to forgive this serpent for another reason also - as You are a Peaceful Divine Lord and the repository and treasure-house of all that is harmonious. Hence, there is no change in You to the contrary. Moreover, You have already punished him, through which, whatever You desired to complete, has been achieved. In the future, this serpent will not cause, any more difficulty or problems. Hence, oh Lord! Kindly bear, for once, his mistakes and forgive him."

How did we comment and know, that, this serpent has done the crimes and errors, through his ignorance? (i.e. there was no willful intention) Usually, when a person commits a crime after being fully aware (of the nature of the crime and it's consequences), then, no pardon is due or putting up with the crime (being done for the first time) becomes necessary. Removing these doubts, it is said, that the word "foolish" has been used, to describe this serpent. In other words, this serpent has been described as "ignorant" and he is also "foolish" as he is born as a serpent (usually all serpents are "foolish"). Hence, "Oh Lord! He is not aware of Your Divine Status and Nature. The "mistakes" committed, through this ignorance, are usually deemed and considered as "no errors or mistakes" at all!"

After forgiving him, in the next verse, they say, as to what may be done for this serpent.

क्षमायां यत् कर्तव्यं तदाहुरनुगृहीष्वेति.

अनुगृहीष्व भगवन् प्राणांस्त्यजति पन्नगः ।

स्त्रीणां नः साधुशोच्यानां पतिः प्राणः प्रदीयताम् ॥५२॥

VERSE 52 Meaning: "Oh Lord! Please bless us; this serpent is about to die; Please give us our lives back by sparing our husband's life, through Your grace, as we are full of grief and being ladies, are worthy of pity and compassion from the exalted Mahātmās."

श्रीसुबोधिनी : अनुग्रहः कर्तव्यः. नन्वनुग्रहे को हेतुः? तत्राह भगवन्निति, तवैव गुणो हेतुभूतो न त्वस्य. तर्हि सर्वत्रैव प्रसादो भवेदित्याशङ्क्य निमित्तमाहुः प्राणांस्त्यजतीति. कृपावसरोयं, यथा कृपायां भक्त्यादिहेतुः एवं समयोपि, अत एव ग्रहणादिकाले सेवारहितायापि यथा दीयते तथा कृपा विधेयेत्यर्थः. पन्नग इति जीवमात्रमित्यल्पता दयायां हेतुः. नन्वलपत्वादेव किमनेन जीवितेनेत्याशङ्क्याहुः स्त्रीणामिति, स्त्रीणामस्माकं पतिरूपोयं; प्राणः प्रकर्षेण दीयतां, स्त्रीणां प्राणरक्षा सर्वथा कर्तव्येति. ननु स्त्रियोपि दुष्टाः, "शालावृकाणां हृदयान्येता" इति श्रुतेरित्याशङ्क्याहुः साधुशोच्यानामिति. सत्यं दुष्टाः स्त्रियः परं स योनिदोष एव न तु जीवदोषः. अतः साधवस्तं जीवं शोचन्ति- कथमयं स्त्रीशरीरे पतित इति यत्र सर्वदा भयं पराधीनाता मुक्त्यभावश्च. भवांश्च साधूनां परिपालकः, अतस्तेषां शोकाभावायास्मत्प्राणा रक्षणीया इति भावः ॥५२॥

SRI SUBODHINI: "Oh Lord! Please bless this serpent, through Your kindness, although anything good in him (i.e. quality/virtue) will be the reason for your kindness, it will be entirely due to Your Divine Nature of being the Lord (Bhagawān) of this universe! and Your "Lordship" will be the only reason for the exercise of Your compassion (as the Lord is always compassionate)". A

question may arise now. If our Lord, being the Lord or Bhagawān of this entire universe, is the sole reason for showing compassion, then His compassion and blessings should be always available for all persons at all places and times! Answering this, they say that, "this is the proper time for exercising Your compassion as the serpent is almost on the throes of his death". Like, in the exercise of our Lord's compassion, the devotion (Bhakti) of the devotees is an important factor, at other times, the factor of "time" (Samay or Kāla) also becomes an inspiring factor for our Lord's compassion e.g. during the eclipse period, charity is given, even to those who do not do service to our Lord, but, nevertheless, charity is given, due to the importance of the "Time" viz. the period of eclipse, as giving charity done during this "time" is considered as very valuable and praiseworthy. "Now Oh Lord, the "time" has come for your compassion and Grace". There is also another reason for exercising Your Grace on this serpent, as this serpent is an insignificant life (in comparison to the great and Holy Mahātmās) and hence he can be easily pardoned through Your Grace."

Now, if this serpent is an insignificant and ordinary life, then, why he has to be protected with the Grace of our Lord? He could have been killed, like any other demon, whom our Lord has destroyed previously. What is the use of his life to others? Removing this doubt, they say, that, "this serpent is our life in the form of being our own husband and oh Lord! You always protect the lives of women who are in distress".

Of course, there are women who are also cruel and evil minded. In fact the Vedas say that "women have cunning hearts like the fox (or wolf)". Then why these ladies have to be protected? Removing this doubt, they,

say that, "yes indeed it is the truth, that women are also bad. But this "blemish" pertain to their body and not to their Jiva or soul. That is why, the Holy Mahātmās take pity on women (as their soul or Jiva does not exhibit any blemish) and with sorrow, see the plight of the soul, inside the body of a woman - in whom there is always fear, as they are always dependant on someone else and also due to the absence of liberation or freedom for them. "Oh Lord! You always mitigate the sorrow of noble Mahātmās and hence, please protect us and save our lives with a view to remove the sorrow of these Mahātmās (as their "sorrow" has been caused by seeing our plight).

"Every soul is eager to get "liberation" (MUKTHI). Why are you all, not asking for this "liberation" and instead, are praying for the protection of your lives only?" They give a reply to this question, in the following verse.

ननु मुक्तिः सर्वेषामपेक्षितातः प्राणरक्षापेक्षया मुक्तिरेव कथं न प्रार्थ्यते
इत्याशङ्क्याहुर्विधेहि ते किङ्करीणामिति.

विधेहि ते किङ्करीणामनुष्ठेयं तवाज्ञया ।

यच्छ्रद्धयानुतिष्ठन् वै मुच्यते सर्वतो भयात् ॥५३॥

VERSE 53 Meaning: "Oh Lord! We are Your servants. Hence, please give us Your order and we shall follow Your order fully. A devotee, who follows Your order fully and conducts himself as per Your order, gets released from all types of fear."

श्रीसुबोधिनी : वयं ह्यात्मनिवेदनैव तव दास्या जाताः तासां च स्वधर्मस्तवाज्ञापरिपालनं, यतस्ते किङ्करीभिस्तवाज्ञयैवानुष्ठेयम्. ततः किमत आह यत् तवोक्तं श्रद्धयानुतिष्ठन् सर्वत एव भयान्मुच्यते. मुक्तिस्तु तवाज्ञाकरणेनापि भविष्यति. एवमेव मुक्तौ दास्यमात्मनिवेदनं व्यर्थं स्याद् भक्तिरसश्चानुभूतः स्यात्. अतोऽयं देय इति प्रार्थना ॥५३॥

SRI SUBODHINI: "We have become Your servants oh Lord! as we have fully surrendered to Your Holy feet. Due to this, it is our duty (swadharma) to fully follow Your orders". What will happen when our Lord's orders are faithfully followed? They clearly explain this, by saying that, he, who, with sincerity and attention follow the orders of our Lord fully, he gets delivered and released from all types of fear. Attaining "liberation" also happens, through sincerely following the orders of our Lord. "If we were to ask, without getting your order (approval) for "liberation", then we would have violated the sacredness of our full surrender to Your Holy feet and also our own present status as Your servants! In other words, our "surrender" and "servantship" would have got wasted. Moreover, we will be denied the Bliss of Pure Devotion to You, if we were to be liberated. Hence, oh Lord! Please give us back our husband's life and this is the only prayer, which we have."

Shri Sukadeva, now, explains, as to what our Lord did, after listening to the prayer made by the wives of the Kaliya serpent.

ततो यत् कृतवांस्तदाहेत्यमिति.

॥ श्रीशुक उवाच ॥

इत्थं स नागपत्नीभिर्भगवान् समभिष्टुतः ।

मूर्छितं भग्नशिरसं विससर्जाङ्घ्रिकुट्टनैः ॥५४॥

VERSE 54 Meaning: "Shri Suka said, "Our Lord, on being praised and prayed for by the wives of this serpent, threw away the serpent, whose heads were shattered and who was also unconscious, from the punishment of showering of blows through our Lord's Feet."

दोषो न त्वामनुकः, अतः शिवा कथं, अनिमित्तं, न त्वामनुकः

श्रीसुबोधिनी : एवम्प्रकारेण सम्यगभिष्टुतो मूर्छितमन्तःखिन्नं भग्नशिरसं बहिःखिन्नमङ्घ्रिकुट्टनैरेव विससर्ज स्वयं जले जलक्रीडामेव कुर्वन् पादप्रहारेणैव तं स्त्रीणां स्थाने प्रक्षिप्तवानित्यर्थः ॥५४॥

SRI SUBODHINI: In this manner, when the wives of Kaliya serpent, praised our Lord, our Lord, threw away, through His feet, the serpent, who was seen with shattered heads and unconscious, on to the side, where his wives were standing. Our Lord, while playing in the river waters, threw away the serpent in this way, as His own Divine Leela!

On throwing away the serpent, in this way, what happened is explained in the next verse.

ततो यद् जातं तदाह प्रतिलब्धेति.

प्रतिलब्धेन्द्रियप्राणः कालीयः शनकैर्हरिम् ।

कृच्छ्रात् समुच्छ्वसन् देवः कृष्णं प्राह कृताञ्जलिः ॥५५॥

VERSE 55 Meaning: "Kaliya serpent, who got his senses and life restored, slowly, with great difficulty, began to regain his breath. Like a celestial being, he began to pray to our Lord, with folded hands, in respect."

श्रीसुबोधिनी : प्रतिलब्धानीन्द्रियाणि प्राणाश्च येन. प्राणग्रहणं बलार्थम्. मूर्छितलस्यार्धसम्पत्त्या" इन्द्रियाणां प्राणानां च पुनरागमनम्, अतः प्रतिलम्भः. **कालीय** इति प्रसिद्धः सद्बुद्धिहेतुः **शनकैरिति** शीघ्रता सूचिता. **हरिमिति** निर्भयत्वं स्वस्य जीवनाशा च. अतो वाक्यनिःसारणार्थं **कृच्छ्रात्** कष्टेन **सम्यगुच्छ्वसन्** यथाशास्त्रं देवरूपं गृहीत्वा **कृताञ्जलिः** सन्नाह ॥५५॥

SRI SUBODHINI: Shri Veda Vyāsa has specified, through the "Aphorism of Brahman" (3 - 2 - 10) (BRAHMASŪTRAM) that, "he who has become unconscious, retains only half his strength" - in this way, this serpent had lost half the strength of his life and senses.

But on being touched by our Lord's Feet, and being thrown away through our Lord's Holy Feet, he got back the strength of his senses and life, which he had lost earlier. Now, he became capable of speaking. Although his name was "Kaliya", he now got blessed with a virtuous intellect and through this, he became famous also, due to the Grace of our Lord. He is now hailed in this verse as a "celestial" (DEVA) one - due to the Grace of our Lord. Due to his virtuous intellect, he folded his hands and began to chant the praise of Shri Hari (Shri Krishna) slowly. ("Hari" means - our Lord who removes the sin and fear of His Devotees). He began to render his praise slowly, as he had now understood, that our Lord Shri Krishna was Shri Hari only, who will mitigate and remove all his sorrows. He was convinced that he will not now die. Hence he prayed, with love and without fear, in a slow way. When he prayed, he had difficulty in breathing. Even then, he continued to do his prayer.

Now, in the next verse, Kaliya accepts his mistakes/errors. He asks for pardon from the Lord, through His Grace and compassion.

॥ कालिय उवाच ॥

वयं खलाः सहोत्पत्त्या तामसा दीर्घमन्यवः ।

स्वभावो दुस्त्यजो नाथ लोकानां यदसद्ग्रहः ॥५६॥

VERSE 56 Meaning: "Kaliya said, "Oh Lord! We are by birth sinful, full of ignorance, and very angry. It is very difficult indeed to change one's character, for those who are filled with illusory desires."

श्रीसुबोधिनी : स्वापराधं निवेदयति कृपार्थम्. वयं स्वभावत एव खलाः परोपद्रवकारिणो दुष्टस्वभावाः. तदुत्पत्त्यैव सह; उत्पत्तिशिष्टोऽयं दोषो न त्वागन्तुकः, अतः शिक्षा व्यर्था, अनिवर्त्यदोषत्वात्. सर्वथा मारणपक्ष

उत्पादनमेव व्यर्थं स्यात्. तथापि शिक्षया कश्चन गुणो भविष्यतीत्याशङ्क्याह
तामसा इति. तामसास्तु ज्ञानरहिताः. अनुसन्धाने विद्यमाने हि शिक्षणमुपकाराय
भवति; तामसानां तु नानुसन्धानम्. किञ्च प्रत्युतापकार एव भवति यतो वयं
दीर्घमन्यवः. अनेनैवं ज्ञापितं— मन्मारणेपि मदीयोन्योऽपकरिष्यति त्वत्सेवकेभ्यः
पश्चाद्वा, तस्मादप्रतीकार्यदुष्टा वयमिति ॥५६॥

SRI SUBODHINI: "We are by nature cruel and are always intent on giving trouble to others. We are also sinful by nature. This "blemish" is inherent in us, and not an acquired one. Hence, to punish us, will be futile as this "blemish" can never be fully removed. "If we were not to kill but give punishment to these type of beings, even then, this is not possible, as "we are by nature full of Tamas - ignorance". Punishment will reform only those, who are intelligent and can comprehend the good from the bad. But, in the "Tāmasik" persons, (like kaliya) there is no power of comprehension or thinking and hence, instead of being helpful, harm comes only to those, who try to reform these evil persons. Why? The serpents are always full of anger - by saying this, the serpent really hints only at the prospect of the other serpents, seeking vengeance, if one serpent is killed. Hence, as the serpents are bad and cruel by their very nature (since birth). "We can never give up our evil nature through any way or method".

Why did the serpents become so very cruel and bad? Kaliya says that "the reason is You only, Oh! Lord!"

अस्माकमेवंरूपत्वे भवानेव हेतुरित्याह त्वया सृष्टमिति.

त्वया सृष्टमिदं विश्वं धातुर्गुणविसर्जनम् ।

नानास्वभाववीर्यौजोयोनिबीजाशयाकृति ॥५७॥

VERSE 57 Meaning: "Oh Giver of all benefits! You have created this various worlds, based on the qualities

and attributes (GUNAS), wherein the inherent attitude (SWABHĀVA), strength, power, the type of body, the seed, the desires and the forms are all different from each other".

श्रीसुबोधिनी : समुदायजननात् न दोषः. ब्रह्मणा सृष्टमित्याशङ्क्याह धातरिति, त्वमेव विधाता. ननु भगवत्कार्यं कथमेतादृशं? तत्राह गुणानां विशेषेण सर्जनं यत्र. तत्रैविध्यं सर्वत्रैव सम्बध्यत इति भेदान् गणयति- नानाविधाः स्वभावादयो यस्मिन्निति. स्वभावः प्रकृतिधर्मो जीवगतः, वीर्यमिन्द्रियधर्मः, ओजः प्राणधर्मः, योनिर्मातृधर्मः, बीजं पितृधर्मः, आशयोन्तःकरणस्य - एते सर्व एव नानाविधाः प्रत्येकसमुदायाभ्यामनेकविधा भवन्ति. अत एव नानात्वं वैचित्र्यं च ॥५७॥

SRI SUBODHINI: "Oh Lord! You have created this universe of great many varieties. There is no "blemish" attached to You, due to this endless variety seen in this universe. Why? Because You have created this entire universe, through the various qualities/attributes, at one go and together. We can attribute "blemish" to You, only, if You had created, each of them, separately and made also some difference in each of them. Lord Brahma, who is hailed as the "creator" is also Yourself only". As this creation has been done through the "qualities/attributes" (GUNAS), everything created, is subject to the three modes of these qualities, and this makes them appear, as having inherent difference. e.g. in the Jiva, the quality and attribute of Prakruti or nature is termed as it's behaviour pattern. In this way, the senses are inspired by "Veerya" and "strength" is the attribute of vital air (Prāna). The "Yoni" is the place from which there is the origin of the species, through one's mother. These "behaviour" patterns are seen different from each other, both individually and for the entire society. Hence, in all these,

we see great many varieties and astonishing differences/divisions. Hence, it is these qualities/attributes which are responsible for the endless permutations/combinations of this creation.

"For us, the serpents, all the patterns of behaviour and inherent quality are full of ignorance (TAMOGUNA) and this is explained in the next verse.

अस्माकं तु सर्वमेव तामसमित्याह वयमिति.

वयं च तत्र भगवन् सर्पा जात्युरुमन्यवः ।

कथं त्यजामस्त्वन्मायां दुस्त्यजां मोहिताः स्वयम् ॥५८॥

VERSE 58 Meaning: "Oh Lord! In this creation, we, the serpents are by birth, full of anger, and are also infatuated with delusion through our very nature (i.e. by ourselves). Then, oh Lord! How can we ever hope to get release from Your Power of illusion (MĀYA), which is verily impossible for us to give up?

श्रीसुबोधिनी : चस्त्वर्थे, भौतिकाग्न्यादीनामपि सङ्ग्रहार्थं च. तत्र सृष्टौ. भगवन्निति सम्बोधनं ज्ञानार्थम्. सर्पा जात्यैव उरुमन्यवः. जातिस्वभावौ दुष्टौ निरूपितौगुणातीतावस्थया सात्त्विकावस्थया वा मायापरित्यागो भवति, सर्पाणां क्रोधवशानां च न तत् सम्भवति. अतः कथं त्वन्मायां त्याजमः! ननु दोषपरिज्ञाने कथं न त्यागः? तत्राह दुस्त्यजामिति, त्वदीया मायास्मत्कृतैरुपायैः सर्वथा दुस्त्यजा. तर्हि त्यागार्थं भगवानेव किं न प्रार्थ्यते? तत्राह मोहिताः स्वयमिति, स्वयमेव मोहिताः, आत्मैव विमोहितः, अतः स्वहितापरिज्ञानात् त्यागार्थमपि न प्रयत्न इत्यर्थः ॥५८॥

SRI SUBODHINI: The word "And" (cha) used in this verse has two meanings viz. (1) hence or and (2) gathering of physical fire etc. (and other like-objects). In this creation, the serpents are supposed to be very cruel and angry. "Oh Lord! You are fully aware of this, as You

are the Bhagāwan or Lord of this universe". The serpents, being full of anger, are also cruel by nature and behaviour. Then how can "we hope to give up or get released from Your Power of illusion (MĀYA)". *One can hope to get release from the hold of this Power of our Lord's Maya only, when one is fully established in "Harmony" (Satwa), after having eradicated, both the Rājasik and the Tāmasik propensities from one's inner-mind. In fact, one is supposed to go beyond the three qualities, by becoming "Beyond the Gunas" (GUNĀTĪTA).* "We serpents are bound by our anger and we can never give up these evil propensities. Your power of Maya is very difficult to be given up. If you say to us, oh Lord! to pray to You, so that we can cross Your Māya, through Your Grace, we are prevented from doing this prayer also, as we have landed and put ourselves, in the web of self-created infatuation (MOHA) and our "Ātma" or the "Soul" itself is in infatuation and delusion. Hence, we are not aware of those good deeds and virtues, which will lead us to give up our infatuation or delusion".

"If your very nature is such that you will always create sorrow for others; hence it is inevitable that you all should be destroyed only." - If the Lord were to say this, then, to counter this, Kaliya says, in the next verse.

तर्ह्यवश्यं भवद्भ्यो दोषोत्पत्तिसम्भवात् मारणीया एव भवन्त इति चेत्,
तत्राह भवान् हि कारणमिति.

भवान् हि कारणं तत्र सर्वज्ञो जगदीश्वरः ।

अनुग्रहं निग्रहं वा मन्यसे तद् विधेहि नः ॥५९॥

VERSE 59 Meaning: "Oh Lord! You are the ultimate cause, being omniscient and the Lord of this universe, for our plight and status (of being destructive by nature at all

times). Even then, oh Lord! Please be kind, either to bless us or destroy us. Please decide, as to which action, You propose to undertake as appropriate".

श्रीसुबोधिनी : अस्माकमेवम्भावे भवानेव कारणं, "बुद्धिर्ज्ञानमसम्मोह" इत्यादिवाक्यान् यत्र प्रमाणमिति हि शब्द आह. एवं सति तत्रानुग्रहं निग्रहं वा यदुचितं तन्नोस्मभ्यं विधेहि. अपराधः कृत इति निग्रहः कर्तव्यस्त्वया कारित इत्यनुग्रहः कर्तव्यः. ननु विरोधे शास्त्रार्थः को वा भवेत्? यद्यनेन दण्डः कृतः स्यात् त्वयानुग्रहः कर्तव्य इति तूचितम्, अथ भवानेव सर्वरूपस्तदा निग्रहस्य कृतत्वादनुग्रहः कर्तव्यः. अथ निग्रहोऽनुग्रहश्च कृतावाहोस्वित् कृतावेतदुभयं सर्वज्ञत्वाद् भवानेव जानाति, अतो यत् मन्यसे तद् विधेहि. शक्त्यभावस्तु तव नास्तीत्याह जगदीश्वर इति ॥५९॥

SRI SUBODHINI: "That there will be harm always from us to others - this is also due to You, only". What is the proof and evidence for this? "Oh Lord! In the Gita, You have told, that You are the cause for the intellect, wisdom and also for infatuation. "Even then oh Lord! You may bless us or destroy us as per Your will and desire. Whatever is appropriate, as you decide oh Lord, please do so accordingly. If You think that the mistake has been committed through me, (by You), then kindly protect me."

" Even if I were to be punished for this error, on my part, oh Lord! even then, to forgive and bless me, will be the most appropriate action on Your part. Why? *Because every form is Your's and You have become all these forms and names. Hence, it is more appropriate to bless and protect, than destroy Your own forms.* Whether to protect or to destroy - this is known to You only, as You are oh Lord! Omniscient. None else can know about this, except Yourself. Hence, oh Lord! kindly undertake to do that action, which You consider as appropriate. You are the Lord of this universe. As such, You have all the capacity to do anything which You would like to do."

On listening to this request of Kaliya, what our Lord did, is explained by Shri Sukadeva, in the following verse.

एवं श्रुत्वा यत् कृतं भगवता तदाहेत्याकर्ण्येति.

॥ श्रीशुक उवाच ॥

इत्याकर्ण्य वचः प्राह भगवान् कार्यमानुषः ।

नात्र स्थेयं त्वया सर्प समुद्रं याहि मा चिरम् ।

स्वज्ञात्यपत्यदाराढ्यो गोनृभिर्भुज्यतां नदी ॥६०॥

VERSE 60 Meaning: "Shri Sukadeva said, "our Lord, who has taken a human body, with a view to accomplish several tasks, on hearing the words of Kaliya, told him thus, "Oh Kaliya serpent! Don't stay in this place at all. Very quickly, take away your family from here and go and reside in the ocean. After your departure, this sacred river Yamuna will be used by the cowherds and the cows". (By the people and cattle).

श्रीसुबोधिनी : वच एव श्रुतमर्थस्तु पूर्वमेव परिज्ञातः. यद्यपि प्रसादः कर्तव्यः, स्वकृतत्वात् पूर्वभावस्य स्तुतवाच्च, तथापि समयानुरोधेन प्रसादोऽन्यथा कर्तव्य इतिज्ञापनार्थमाह कार्यमानुष इति. यत्र कार्यार्थमयुक्तं मानुषभावमपि प्रदर्शयति तत्रास्य भक्तस्यापि प्रसादान्यथाकरणं किं वक्तव्यं? न च तस्य बाधकशङ्क्यान्यथा करोतीति शङ्कनीयं, यतो भगवानाज्ञापयति. हे सर्प गमनसमर्थ, अत्र त्वया न स्थेयं, समुद्रं गच्छ, चिरं मा —आज्ञात्रयम्. गमने प्रकारमाह स्वज्ञात्यपत्यदाराढ्य इति, ज्ञातयो ज्ञातीया अपत्यानि दाराश्च तैराढ्य इति. यत्र क्वापि तव स्थितौ न कोपि प्रयास इति सूचितम्. इतो गमने हेतुमाह गो नृभिर्भुज्यतां नदीति. अनेन त्वया नदी दूषितेति तस्याधिको दोषो निरूपितः ॥६०॥

SRI SUBODHINI: Our Lord had now heard the words of Kaliya - but had known it's meaning (i.e. whatever Kaliya wanted to convey) much before, as it is our Lord, who had created in this serpent, his behaviour

pattern of anger etc. Now that the serpent had rendered his humble prayer to our Lord, our Lord, in turn, decided to bless and redeem this serpent. But He decided to bless him, as per the requirements of the particular time and in an altogether different way. It is indeed appropriate, on the part of our Lord to bless this serpent in a different way, when He, Himself, had now hidden His Lordship of this universe, and had also taken a human form to bless His devotees. Usually our Lord does not bless His devotees in "a different way" as it usually gives suffering and sorrow. But as our Lord considered Kaliya as His Devotee, He was certain that, Kaliya will now accept His order and act accordingly. Our Lord gives three orders. "Oh serpent Kaliya, you should now go to a different place. Don't stay here. Quickly go to the ocean, along with your family. Wherever you may go, you will not get any trouble there. If you were to ask Me, as to why you have to go away from here? (Replying to this), our Lord says that," on your going away from here, the cows and the people of Vraja will start using this river. If you stay here, these cows and the people will not be able to use this river at all." After saying like this, our Lord told the serpent, that, he has committed a more grave error, by making the waters of river Yamuna poisonous.

The serpents are usually full of anger and it is possible that Kaliya may continue to give trouble to the Vaishnava devotees, in his new place. Hence, our Lord is giving further orders to Kaliya, and this is described in the next verse.

“सर्पजात्युरुमन्यव” इतिवाक्यात् कदाचिद् वैष्णवान् पीडयिष्यतीति भगवानाज्ञान्तरमाह य एतत् संस्मरेदिति.

य एतत् संस्मरेत् मर्त्यस्तुभ्यं मदनुशासनम् ।

कीर्तयन्नुभयोः सन्ध्योर्न युष्मद्भयमाप्नुयात् ॥६१॥

VERSE 61 Meaning: "He, who remembers or sings about my orders to you, at the time of dawn and at dusk, will not get any fear from you at all".

श्रीसुबोधिनी : वैष्णवः सर्पेण न भक्षणीयएव यः पुनरेतावन्मात्रमपि स्मरेत् सोपि न युष्मन्तो भयमाप्नुयात्, एतत् तव निग्रहलक्षणं चरित्रमित्याह तुभ्यं मदनुशासनमिति- तुभ्यं त्वदर्थं मदीयं यदनुशासनमाज्ञा, एतावन्मात्रं वा सम्यक् स्मरणं ध्यानपूर्वकम्, अथवा कीर्तयन्नुभयोः सन्ध्योः सायं प्रातरेतच्चरित्रं पठनीयम्, उभयं वा कर्तव्यम्, न प्राप्नुयादिति विध्यर्थोऽयम् ॥६१॥

SRI SUBODHINI: This serpent will never harm any of the Vaishnava devotees. As for now - Vaishnava devotees, if they remember the orders of our Lord (and or sing the same), both, at the times of the dawn and during the dusk time, they also will not be harmed by any serpent. The Lord says, "it is my order to the serpent that he who remembers or reads, with concentration, my orders to this serpent, then no harm should come to this person". This is our Lord's assurance to His devotees.

If some person or being has committed a sin in his previous life and due to this sin, it is fated, that he should be bitten by a serpent - for this also, there is a remedy and the same is assured by our Lord, in the next verse.

ननु सर्पभक्षणनिमित्तपापे विद्यमाने कथं न सर्पो भक्षयेत्? तत्राह अस्मिन् स्नात्वेति.

अस्मिन् स्नात्वा मदाक्रीडे देवादींस्तर्पयेज्जलैः ।

उपोष्य मां स्मरन्नर्चेत् सर्वपापैः प्रमुच्यते ॥६२॥

VERSE 62 Meaning: "When a devotee of Mine, takes a holy bath, in this river which is My place for enacting My Divine Plays and Leelas, and he also gives oblation to the celestials and others, through this water, while fasting and remembering Me, worships Me sincerely, this devotee of Mine gets released from all his sins".

श्रीसुबोधिनी : योस्मिन्निति वा. अस्मिन् कालीयहृदे. स्थानान्तरापेक्षया विशेषमाह मदाक्रीड इति, ममाक्रीडा यत्र, स्नानमात्रेणैव तस्य देहसम्बन्धि पापं गच्छति. उपोष्य मां स्मरन्नर्चेदित्यत्रोपवासे प्राणसम्बन्धि पापं गच्छति, मत्स्मरणेनान्तः- करणपापम्, अर्चनेनेन्द्रियपापम्. पापकरणदशायां यद् देवानां चक्षुष्यागो जातं तत्र देवा बहुविधा देशकालकर्मसाक्षिणोभमानिनश्च पितरश्च वंश्याः क्रुद्धा भवन्त्युषयश्च वेदोल्लङ्घनात्. अतो देवादीन् जलैस्तर्पयेत्. मत्क्रीडया चरित्रामृतपूर्णं जलं पीत्वा तृप्ताः सन्तः प्रत्युताशिषमेव प्रदास्यन्ति, न तु क्रोधं करिष्यन्तीति भावः. अनेन पूर्वदिवसेपि स्नानतर्पणे विहिते, द्वितीयदिवसेपि. काम्यं वैतत् स्नानं भिन्नमेव ॥६२॥

SRI SUBODHINI: "This holy river, especially the spot in which Kaliya serpent lived and where I have enacted My Divine Play, has become more sacred than other places (especially because I have enacted my Divine play here)." *The Lord now re-emphasizes the sacredness of this place, by telling that, a person's sins attached to his body, get removed by just taking a bath in this sacred river. By observing a fast, the sins related to the vital air (Prāna) of a person gets destroyed. "By remembering Me, the Lord said, the sins relating to the inner-mind get destroyed. By doing "Archana" (offering flowers while chanting the Divine Names of our Lord), the sins related to one's senses get destroyed."*

When sins are being committed, the same are seen by the witnesses, consisting of the presiding deities, the

Pitrus (who reside in the world of ancestors - Pitruloka) and one's own family-ancestors - (presiding deities of time, place, Kāla (the factor of Time) and action (Karma) and they become angry on seeing such sins, which are committed by breaking the scriptural injunction/rules. These presiding celestial deities and others are unable to tolerate these sins. *Hence, with a view to make all of them happy, oblations should be given to them, through this water of the holy river Yamuna. Through this action all of these celestial deities and one's own ancestors become pleased, and bless the person who performs such oblations. " They will not get angry again, as this water has become, like the Divine Nectar (AMRUT), due to My Divine Leelas enacted on this river". By drinking this sacred water, the celestial deities and others become fully satisfied and this "satisfaction" makes them shed their anger and on being pleased, they shower the blessings on the person who has observed all these rites.*

On the day, when one fasts, a bath should be taken along with giving oblations to one's ancestors and the celestial deities. On the next day, Archana and remembrances should be done - but taking a bath and the oblations, also should be done on this day also. Otherwise, this bath can be also done with a "desire" in the mind and this bath and other rites are also done, with a view to get rid of the fear of serpents.

The Kaliya serpent may get a doubt that, if he were to go to a different place, he may be eaten by the Garuda bird. Now, our Lord, says, His words of assurance, with a view to remove his fear, in the following verse.

नन्वन्यत्र गते गरुडो भक्षयिष्यतीति चेत्, तत्राह द्वीपमिति.

द्वीपं रमणकं हित्वा हृदमेतदुपाश्रितः ।

यद्भयात् स सुपर्णस्त्वां नाद्यात् मत्पादलाञ्छितम् ॥६३॥

VERSE 63 Meaning: "Although you have given up the Ramanaka island being afraid of the Garuda bird, and taken refuge here in the Yamuna river, hence forward, the Garuda bird will not harm or eat you, as you have now become stamped on your heads and back by the various holy insignias and symbols of my Feet."

श्रीसुबोधिनी : रमणके स पूर्व स्थितः, ततो गरुडभयादत्रागतः.
यद्भयात् त्वमेतद्धृदमुपाश्रितः स सुपर्णस्त्वां नाद्यादित्याज्ञा. यद्यप्याज्ञयैव
निर्धारो भवति तथापि तस्य विश्वासार्थं हेत्वन्तरमाह मत्पादलाञ्छितमिति
॥६३॥

SRI SUBODHINI: This Kaliya serpent was residing in the Ramanaka island. He, being afraid of the Garuda bird, had come to live here in the Yamuna river. Our Lord is giving His order to the effect, that, Kaliya should not be afraid now. "He will not kill you any more". Kaliya should have got convinced by this assurance from our Lord. But, with a view to create confidence in the mind of Kaliya, our Lord says, "see on your back, are the insignias and the symbols of my Feet stamped, and the Garuda bird will not eat or harm you, no sooner he sees these insignias stamped on your back."

On being assured by our Lord like this, the serpent got rid of his fear. This is described in the next verse.

॥ श्रीशुक उवाच ॥

मुक्तो भगवता राजन् कृष्णेनाद्भुतकर्मणा ।

तं पूजयामास मुदा नागपत्न्यश्च सादरम् ॥६४॥

VERSE 64 Meaning: "Shri Sukadeva said, "Oh King! Our Lord Shri Krishna, who does marvelous deeds, after telling like this, made the serpent shed his fear. After this, the serpent and his wives, with a cheerful mind, conducted the worship of our Lord."

श्रीसुबोधिनी : एवमुक्तो भगवता स भयात् मुक्तो जातः।
 भगवानद्भुतकर्मा निग्रहं कुर्वन्ननुग्रहं कृतवान्, अन्यथास्य सञ्चार एव क्वापि
 नास्ति, कदाचिद् वा गरुडो भक्षयेत्, अनेन यथाकथञ्चिद् भगवत्सम्बन्धः
 सर्वथा मोचक इत्युक्तम्। राजन्निति सम्बोधनं सर्पभयाभावार्थम्, ततो भगवन्तं
 पूजयामास। दिव्यानि पुष्पाणि वस्त्रचन्दनादिनि न जलेन क्लिन्नानि भवन्ति।
 गरुडभयं निवर्तितमिति महान् प्रमोदो जात इति मुदेत्युक्तम्। नागपत्यश्च
 सादरं पूजयामासुः। रमणके तु न प्रेषितः, पुनः पूर्वदोषसम्भवात् ॥६४॥

SRI SUBODHINI: Our Lord always does wonderful deeds. He has now, while chastising the serpent, has also, simultaneously, blessed him. Our Lord blessed this serpent, in such a way, that this serpent now got rid of his fear of visiting those places, where he never wanted to go (out of fear). Now, he, became free to go to any place. He was previously afraid that the Garuda bird may eat him up. Now, due to the Grace of our Lord, this fear was also removed. *By getting, somehow, related to our Lord, a being or a person gets rid of his fear, as being "related" to our Lord, makes one free from all types of fear.*

"Oh King!" By calling the king in this way, Shri Sukadeva told the king that, "Oh King! You have also got related to our Lord and due to this, please be not afraid of the serpent" (TAKSHAKA).

The Kaliya serpent along with his wives worshipped our Lord with the "Divine" flowers, clothes and sandal paste. They got rid of their fear of the Garuda bird and due to this, became very happy and full of bliss. Worshipping in water, through flowers, clothes and the sandal paste, will definitely lead for the wetting and washing out of these materials. With a view to remove this doubt, these materials have been termed as "Divine" (DIVYA) - denoting that these materials were "supernatural" in their nature

and they retained their inherent nature, when they were used in water. Our Lord did not send this serpent to the same Ramanaka island, as there was a possibility of the serpent getting back to his old cruel ways (full of blemish). Hence, our Lord did not send him to his old residence.

In the following two verses, a description is made of the type of materials, with which, our Lord was worshipped and made happy, as also Kaliya's departure to his new residence in the ocean.

पूजासाधनान्याह दिव्येति.

दिव्याम्बरसङ्मणिभिः परार्धैरपि भूषणैः ।

दिव्यगन्धानुलेपैश्च महत्योत्पलमालया ॥६५॥

पूजयित्वा जगन्नाथं प्रसाद्य गरुडध्वजम् ।

ततः प्रीतोभ्यनुज्ञातः परिक्रम्याभिवन्द्य च ।

सकलव्रसुहृत्पुत्रो द्वीपमब्धेर्जगाम ह ॥६६॥

VERSES 65 and 66 Meaning: "They worshipped our Lord Jagannātha, bearing the Garuda bird on his flag (the Lord of the universe), with the supernatural items of clothes, garlands, precious stones, invaluable ornaments, Divine Sandal paste and a huge garland made of very large lotus flowers. Our Lord became very happy with this worship. Then they got His permission to leave, after circumbulating and doing prostrations to our Lord to their new abode of an island in the ocean, along with their family members and relatives."

श्रीसुबोधिनी : दिव्यान्यम्बराणि स्रजो माला मणयश्च सर्पशिरोरत्नानि,
परार्धाण्यमूल्यानि भूषणानि मुकुटकटककेयूरादीनि. दिव्यो गन्धो येषाम्
एतादृशा अनुलेपाश्चतुः समादयो महती चोत्पलानां माला.
एवमलङ्कारचतुष्टयमपि कृतवान् ॥६५॥

श्रीसुबोधिनी : ततः पूजयित्वा प्रसाद्याब्धेर्द्विपं जगामेति सम्बन्धः. ननु पीडितः कथं पूजां कृतवान्? तत्राह जगन्नाथमिति, स हि सर्वस्वान् तत्रापि रक्षकः स एवेति युक्तमेव तदाज्ञाकरणं, ततः प्रार्थितवान् प्रसन्नो भवेदिति. तत्र हेतुमप्याह गरुडध्वजमिति, गरुडो ध्वजे यस्य; कोट्यंशेनापि भगवान् न प्रसन्न इति यदि गरुडो जानीयात् तं भक्षयेदेव, अतः प्रसादः करणीय एव. ततो भगवत्प्रसादानन्तरं प्रीतः सन्तुष्टो भगवता चाभ्यनुज्ञातः प्रथमतस्तु क्रोधेनाज्ञानेन बुद्ध्या ततोप्यनुज्ञातः परिक्रम्य प्रदक्षिणीकृत्याभिवन्द्य च सम्भृतिं कृत्वा सर्वसहायोऽब्धेर्द्विपं सर्वेषामगम्य जगामेति. हेत्याश्चर्यम् ॥६६॥

SRI SUBODHINI: They worshipped our Lord, with the supernatural items (ALOUKIK) of clothes, garlands, the precious stones from the head of the serpent, invaluable ornaments such as crowns, bangles and arm-bands, sandal paste, with Divine aroma and fragrance made with saffron, musk, sandal and other fragrant ingredients and also with a garland made of large lotus flowers. Our Lord was adorned with all these materials and worshipped. How did they worship our Lord, who had given them so much trouble? To remove this doubt, *it is said, that our Lord was the Lord of the universe, and He is also the Protector of this universe. Hence, whatever was ordered by Him will be always appropriate.* They began to pray to our Lord "Oh Lord! Please be gracious on us" - the reason for praying like this is this "Oh Lord, on your flag is the Garuda bird present. On Your being happy with us, the Garuda bird will not harm or eat us up. Otherwise if the Garuda bird comes to know, that the Lord is unhappy with this serpent, then he will definitely harm us. Hence, oh Lord! please show Your compassion to us after being satisfied with us."

In the first instance, the serpent was not aware of the

Divine nature of our Lord. Hence, thinking that our Lord was a mere cowherd boy, he committed his crimes against our Lord. When he understood the Divine nature of our Lord, then, he immediately, began to worship our Lord and prayed "Oh Lord, please be satisfied with us". On worshipping and praying to our Lord, in this manner, our Lord became very happy. This happiness of our Lord, made the serpent and his family members very happy and joyful. Afterwards, our Lord gave them permission to leave that place, to go their new place of residence. On getting our Lord's approval for leaving, they all circumbulated our Lord, prostrated to Him and prepared to leave. They now moved out along with his sons, wives and relatives to the new island in the ocean, where no one else can come! The word "Ha" (indeed) used in the verse is used to express "wonder" that our Lord was so gracious to this serpent, who had committed so many crimes, against Him! *This syllable expresses our Lord's glory, which is limitless.*

When the serpent went away, due to the grace of our Lord, the waters of the Yamuna river, immediately, became sweet and devoid of poison. This is described, in the next verse.

तदैव सामृतजला यमुना निर्विषाभवत् ।

अनुग्रहाद्भगवतः क्रीडामानुषरूपिणः ॥६७॥

VERSE 67 Meaning: "Due to the Grace of our Lord, who has assumed a human form for the sake of His Divine Play, immediately, the waters of the Yamuna river became poison-free and began to taste like the Divine Nectar".

श्रीसुबोधिनी : तस्मिन्निर्गत एव तदैव भगवत्कृपया सा यमुना मिष्टोदकाऽभवत्, निर्विषा च. न केवलमत्रामृतत्वं मिष्टतामात्रपरं किन्तु

मरणनिवर्तकमपि. सहजोपि यमुनायां यो दोषो विषादिः स्थितः सोपि गतः. तत्र हेतुरनुग्रहाद् भगवत् इति, न केवलं कालीयगमनेन निर्विषा जाता किन्त्वनुग्रहाद् भगवतः. क्रीडायाः करिष्यमाणत्वात् तस्यामनुग्रहः. ज्ञानादिकं तु सूचयति भगवत् इति. नु किमिति क्रीडा तस्यां कर्तव्या? तदाह क्रीडामानुषरूपिण इति, क्रीडार्थमेव मानुषरूपवान्, अतोऽवश्यं यमुनायां क्रीडा विधातव्यातः प्रसाद इति. अनेन यमुनायाः सर्वदोषनिवृत्तिः सूचिता ॥६७॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये तामसप्रकरणेऽवान्तरप्रमेयप्रकरणे वीर्यनिरूपकद्वितीयाध्यायस्य स्कन्धादितः षोडशोऽध्यायस्य विवरणम् ॥

SRI SUBODHINI: The waters of the Yamuna river, not only became sweet but these waters now got the capacity to confer liberation (MOKSHA) to the devotees of our Lord. Due to the presence of Kaliya, the waters of this river had become poisonous, and now, due to the Grace of our Lord, it became poison-free and this was made possible due to the special Blessings, conferred by our Lord, on this river Yamuna. The water did not become wholesome, just by Kaliya's going away -but our Lord had blessed this river, with a view to enact His Divine Games (play) and Leelas, and this "blessing" made it possible for the waters to become poison-free.

The reason for making the river poison-free was that our Lord had decided to enact His Divine games (play) on this river. Our Lord, being the Lord of this universe, had the pre-knowledge about the coming events viz. that He will enact His Divine Leela of playing in this river. Why our Lord desired to enact His Divine Leelas, in the river? Answering this, it is said, that our Lord had taken the

protection of the people of Vraja from the "fire"

human form only, with a view to enact all His Divine games. Hence, our Lord wanted to play His Divine games in this river and that is why, He had already "blessed" (PRASĀDA) this river - and the special emphasis is that, all the drawbacks and stumbling blocks in the way of river Yamuna's NIRODHA, were now removed, with the Grace of our Lord.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the sixteen chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ तृतीयः स्कन्धादितः सप्तदशोऽध्यायः ॥

CHAPTER 17, CANTO 10,

SRI BHĀGAVATAM.

चतुर्दशे भगवतो दर्शनान्निर्वृतो व्रजः ।

अग्नेः संक्षितः पश्चात् प्रासङ्गिकमिहोच्यते ॥ (१) ॥

KĀRIKA 1 Meaning: "In this chapter, the protection given by our Lord, to the people of Vraja, who were very happy, on getting the Divine Darsan of our Lord Shri Krishna, from the forest fire, along with the other related stories have been described".

Commentary: In this chapter (1) The protection of the people of Vraja from fire, (2) the story about Kaliya serpent, (3) the curse on Garuda bird, made by sage Saubari and the expulsion of Garuda bird from the Yamuna river - all these stories have been described.

इन्द्रियप्राणयोर्दोषो निवार्यस्तु सहैव हि ।

अतः कालीयकथया दाहाभावो निरूप्यते ॥ (२) ॥

KĀRIKA 2 Meaning: "In this chapter, our Lord causes the mitigation of the blemish caused by the senses and the vital air (Prāna) in this Devotees. Hence the story of Kaliya has been told along with the incident of protection of the people of Vraja from the fire".

Commentary: Kaliya represents the senses. By removing the fear of Kaliya, the "blemish" of the senses has been mitigated. Hence, Kaliya was sent away from this place. In the same way, the blemish of "Prāna" or vital air is "Agni" or Fire (hunger) and our Lord removed the fear of fire from the minds of everyone. Hence, our Lord drank the forest fire for this purpose.

In this way, the senses and the vital airs are inter-related, that, even, if the blemish of one is removed, the blemish of the other acts on behalf of the other (which has been removed) and does the work of the "removed blemish". Hence our Lord removed both the "blemish" (i.e. of Prāna and the senses) together.

The Garuda bird, due to the blemish of hunger (arising out of Prāna or vital air), was eating the fish living in the Yamuna river. Due to this, the sage Saubari gave a curse to this bird, through which, the Garuda bird had to leave the river to another place. From this story, each and every one, has to understand a lesson that it is very important and necessary to remove this blemish. Our Lord wanted us to learn this important lesson and enacted this Divine Leela for this purpose.

The nature of the sense organ of the tongue is "taste" (RUCHI). When food is eaten, with relish and taste, then the vital airs become satisfied and strength gets increased. In this way, the senses and the vital airs (Prāna) are, interdependent. That is why, it was necessary, to remove the blemish of both of these, simultaneously.

प्रासङ्गिककथा त्वत्र हरेरद्भुतकर्मताम् ।

वक्तुं युक्ता सर्वदोषा नान्यथा यान्ति हीति च ॥ (३) ॥

KĀRIKA 3 Meaning: "Here, with a view to describe the wonderful Divine Leelas of our Lord Shri Hari, it is

appropriate to tell about the related stories. If these stories are not told, then the blemish of everyone will certainly not get removed."

Commentary: The place, where Kaliya was living in the Yamuna river was rendered, without fear, as this place was barred for the entry of the Garuda bird, (from whom Kaliya had run away out of fear) due to the curse, on the Garuda bird, made by the sage Saubari. The sage, with a view to remove the fear from the minds of the fish, living in the Yamuna river, had, through a curse, removed their enemy, the Garuda bird. But in the Yamuna river another enemy of the fish viz. the serpent Kaliya came to reside. But as our Lord does wonderful tasks, and as no one can stand in the way of His ways and works, even Kaliya had to move out of this holy river. *Ultimately and at all times, the Will and the way of our Lord prevails.*

Our Lord enacted His Divine Leela, in that place of the river where Kaliya resided and made that place, once and for all, "fearless" for everyone - the fish and to all other beings - that they all became now "cursefree"! The curse of Saubari could not make this place fully, without fear, as we have already seen, that Kaliya came there freely to live and created several problems to everyone. In fact Kaliya's coming here was due to the curse of Saubari and now, our Lord removed this curse on the Garuda bird. Sage Saubari had, indeed cursed a devotee of our Lord viz. the Garuda bird and this curse was considered as a blemish or inappropriate.

Our Lord removed the blemish of everyone through this Divine Leela (1) like the fear of all beings, from the possibility of death, (2) the mitigation of the "blemish or mistake" of sage Saubari was effected, (3) the waters of

Yamuna river became free of poison and it was made to taste like the Divine nectar! (4) This place now became a peaceful and beautiful place for our Lord to enact His other Divine games or Leelas, in the future. Hence, to describe all these only, the related stories are being retold.

In this chapter, the King is asking for the related story, in the first instance.

प्रथमं प्रासङ्गिकं पृच्छति नागालयमिति.

॥ राजोवाच ॥

नागालयं रमणकं कस्मात् तत्याज कालियः ।

कृतं किं वा सुपर्णस्य तेनैकेनासमञ्जसम् ॥१॥

VERSE 1 Meaning: "The King Parikshit asked, "why did the Kaliya serpent leave his own residence at the island of Ramanaka? What was the crime committed by this serpent alone against the Garuda bird?"

श्रीसुबोधिनी : "द्वीपं रमणकं हित्वे"ति यद् भगवतोक्तं तस्य परित्यागे हेतुर्वक्तव्यः. नापि तत् स्थानं गरुडस्येति शङ्कनीयं, यतः सहजं नागानामेव, तदाह नागालयमिति. कस्माद् हेतोरिति, यद्यपि भयं पूर्वमुक्तं तथापि तद् भयं साधारणं वासाधारणं? साधारणं चेत्, कथमन्येन त्यक्तमनेन त्यक्तमिति भवति विशेषजिज्ञासा. विशेषभयं चेत्, तत्र हेतुं पृच्छति कृतमिति; तेनैवैकेन सुपर्णस्य किं वासमञ्जसं कृतम्? सुपर्णत्वादक्लिष्टकर्मा. एको वा कथमपराधी ॥१॥

SRI SUBODHINI: The King asked as to why the Lord told that "the Kaliya serpent had come to live here, after leaving the island of Ramanaka" - kindly therefore "tell me as to what is the reason for this?" That island is the usual place, where all the serpents lived and the Garuda bird did not treat this island, as it's residence. Even, then, why did Kaliya, leave this place? If he had

given up his residence, due to fear, was it an ordinary or an extraordinary fear? In other words, did the fear occur for all the serpents or it had occurred only to this serpent Kaliya only? Then why did he come away alone? What crime did this serpent do against the Garuda bird on his own? Why did the fear occur only to this serpent, which resulted into his leaving his island of residence? Here, the Garuda bird has been named as "SUPARNA", as, he does all his actions, effortlessly.

तत्रोपाख्यानमाह—

॥ श्रीशुक उवाच ॥

उपहार्यैः सर्पजनैर्मासि मासीह यो बलिः ।

वानस्पत्यो महाबाहो नागानां प्राङ् निरूपितः ॥२॥

VERSE 2 Meaning: "Shri Sukadeva said, "all the serpents, in the days of yore, got together and every month, they used to keep the food for the Garuda bird, at the root of a tree".

श्रीसुबोधिनी : उपहरन्तीत्युपहाराः, उपहाराः समर्प्यन्त यैस्त उपहार्या उपहारसमर्पका इत्यर्थः. ते सर्व एव सर्पजनाः साधारणसर्पाः सर्पाणां वा जनाः सेवका अतलादि वासिनस्तैः सर्वैरेवेह रमणके मासि मासि बलिः क्लृप्तः. य इति प्रसिद्धः, एवं ह्याख्यायिका-गरुडः सर्वानेव सर्पान् भक्षयति सर्वदा मारयति च, काश्चिद् (वस्यां!) वृथैव मातुर्वैरमनुस्मरन्. ततो वासुकिप्रमुखा गरुडाद् भीता ब्रह्माणं शरणं गताः. ततो ब्रह्मा गरुडं समाहूय सन्धि कृत्वा दण्डरूपं बलिं कल्पितवान्—“अमावास्यायां (वस्यां!) वृक्षमूले नागलोकेषु यद् भवेद्. एकस्मिन् दिवसे तावदेकत्र स्थापयन्तु हि॥ ततो हि गरुडस्तस्मिन् ददुः॥” (४-५)॥ तदाह मासि मासीह यो बलिरिति. वानस्पत्यो वनस्पतेर्मूले देयः. महाबाहो इति सम्बोधनं यथा त्वया सर्वेभ्यः करो गृह्यत एवं गरुडोपि गृह्णातीति सूचनार्थम्; अरयो न

केवलं वध्याः किन्तु दण्ड्या अपि. ततः किम्? अत आह नागानां
सम्बन्धी प्राग् दण्ड एवविधो निरूपितः ॥२॥

SRI SUBODHINI: Those serpents who lived everywhere as also in the nether world of Atala had decided, as a practice, that, once a month, they will offer food for the Gaurda bird at the island of Ramanaka.

The story goes like this, that the Garuda bird, due to his remembering the enmity of his mother (towards the serpents) used to eat each and every serpent, on which his sight fell. He used to kill wantonly and without any purpose, even if he was not hungry.

When the serpents saw that their numbers were dwindling fast, the prominent serpents, among them like Vāsuki and others, became afraid of the depredations of the Garuda bird and came to surrender to Lord Brahma. Lord Brahma called both the serpents and the Garuda bird and made a pact between them. It was decided, that on the "Now Moon" day (AMĀVĀSYA), among the serpents, one serpent (BALI) will be offered to the Garuda bird, by being placed near the root of a tree. Garuda will visit this place, on this particular day, and eat his food, and it was decided that Garuda will not harm or eat any other serpent. In this way, this practice continued to be observed once every month.

The King is addressed "of great strength" (MAHĀBĀHO) - to denote that "you are also a king. You are also taking "taxes and levies" from your subjects". From this, it is alluded that, a king should, just, not kill wantonly his enemies but, as far as possible, he should give punishment only. That is why the serpents were given this punishment of offering "food" (BALI) to Garuda, once every month.

स्वं स्वं भागं प्रयच्छन्ति नागाः पर्वणि पर्वणि ।

गोपीथायात्मनः सर्वे सुपर्णाय महात्मने ॥३॥

VERSE 3 Meaning: "All the serpents, for their own protection, gave their own contribution (share) on every New Moon day, to the Mahātma Shri Garuda, without fail".

श्रीसुबोधिनी : ततः स्वस्वं भागं सर्व एव नागा अष्टकुलपरिमिता सर्व एव काद्रवेयाः पर्वण्यमावास्यायां, वीप्सा नित्यार्थम्, आत्मनो गोपीथाय रक्षार्थम् ननु वैरी कथं दण्डे दत्तेपि विमुञ्चतीत्याशङ्क्याह सुपर्णाय महात्मन इति ॥३॥

SRI SUBODHINI: The Nāgas (serpents) have eight prominent families. They were all children of mother Kadru. All of them, gathered their own particular share and placed this food at the root of the tree, on every New Moon day. They thought that, by doing this, they will be protected from the wrath of Shri Garuda and Garuda bird, will not eat them. Why? Shri Garuda was a Mahātma, a great and noble soul, and hence these serpents were not harmed at all by him, as they observed this system of giving Bali (food) to Shri Garuda, every month.

विषवीर्यमदाविष्टः काद्रवेयस्तु कालियः ।

कदर्थीकृत्य गरुडं स्वयं तं बुभुजे बली ॥४॥

VERSE 4 Meaning: "But one of the sons of mother Kadru, Kaliya by name, became very proud, due to the strength of his poison. He disregarded Shri Garuda's needs and strength, and began to eat the Bali (food) intended for Shri Garuda".

श्रीसुबोधिनी : तत्रायं कालियः स्वदेवोपासको जातः. ततो विषवीर्यं जातं, तस्य मदेनाविष्टः काद्रवेयः कद्रुदोषाप्यस्मिल्लनः कालाधिभौतिकरूपोपि

कालीयः कदर्थीकृत्य दूषयित्वा गरुडसेवकान् मारयित्वा तं बलिं स्वयं
बुभुजे, यतोऽयं महाबली बलिष्ठः ॥४॥

SRI SUBODHINI: The presiding celestial deity of Kaliya was his "poison". He worshipped his celestial deity of this poison and he got enormous strength from this celestial deity, in the form of a formidable and inexorable poison. Having got very proud, due to this implacable strength, he became egoistic. Moreover the "blemish" of his mother Kadru also entered into this serpent Kaliya. Kaliya, being the physical form of the factor of Time (Kāla), thought that, the Garuda bird could be ignored as of "no consequence" and in this way he, disregarded the noble Garuda bird. He killed the servants of Garuda bird, who were appointed to protect the Bali (food) of Shri Garuda, and ate the food, himself; as he regarded himself, due to pride, as of great strength - strong enough to challenge Shri Garuda.

तत् श्रुत्वा कुपितो राजन् भगवान् भगवत्प्रियः ।

विजिघांसुर्महावेगः कालियं समुपाद्रवत् ॥५॥

VERSE 5 Meaning: "Oh King! On coming to hear this, Garuda Bhagawān, who is beloved of our Lord Shri Krishna, became angry. He came near to Kaliya with a view to destroy him with great force."

श्रीसुबोधिनी : तत् सेवकैर्निवेदितो गरुडः श्रुत्वा कुपितो जातः.
राजन्निति राज्यस्थितिरेतादृशीति ज्ञापयति. असामर्थ्यं तु तस्य नास्तीत्याह
भगवानिति. भगवत्कृपया भगवान्, यतो भगवतोयं प्रियो वाहनरूपः.
अतस्तस्य दण्डमप्यस्वीकृत्य विशेषेण जिघांसुरेव कालियं प्रति सम्यङ्
महाघोषपूर्वकमुप समीप एव शीघ्रमाद्रवत् ॥५॥

SRI SUBODHINI: The servants of Garuda bird went to their master and told about the actions of Kaliya.

Garuda bird got very upset on hearing this. "Oh King" - these words are used by Shri Sukadeva, to denote that usually, the fate of kingdoms is like this only. The Garuda bird was not of lesser strength, and this is indicated by the use of the word "Bhagavān" for the Garuda bird. How can he be called or addressed as "Bhagawān" although he was a bird only? Our Shri Āchārya Shri Mahāprabhuji explains this by the Grace of our Lord, the six Divine qualities of opulence etc. were conferred on this Garuda bird (by the Lord Himself) and hence, the Garuda bird is called as "Bhagawān". *Our Lord showered this Grace on the Garuda bird, as the Garuda bird became the beloved mode of transport, for our Lord.*

Shri Garuda was in the mood of destroying completely Kaliya and not just punish him only. So he came there quickly with very great force, making a huge sound.

Kaliya had done worship of his celestial deity of the "poison" (VISHA). Hence, this deity entered into the heart of Kaliya, which enabled Kaliya to be ready to fight the great Garuda bird. This is described in the next verse.

आराधितो विषात्मा हृदये प्रविष्ट इति तस्यापि सम्मुखो जात इत्याह तमापतन्तमिति.

तमापतन्तं तरसा नखायुधं प्रत्यभ्ययादुत्थितनैकमस्तकः ।

दद्विः सुपर्णं व्यदशद् रदायुधः करालजिह्वोच्छ्वसितोग्रलोचनः ॥६॥

VERSE 6 Meaning: "The Kaliya serpent, with his many hoods raised, confronted the Garuda bird, who was coming on to him, pointing the weapon of his sharp nails. He, then bit the Garuda bird with his fearsome tongue and sharp teeth, showing his hatred through his eyes."

श्रीसुबोधिनी : नन्वशस्त्रं कथं बोधयतीत्याशङ्क्याह नखायुधमिति. तं प्रतिकूलतयाभ्ययात् सम्मुखं गतः. उत्थितान्यनेकानि मस्तकानि यस्य

‘अयमेको ऽहं बहुरूप’ इति ज्ञापयितुम्. ततः सुपर्णं दद्विर्दन्तैराशीरूपैर्यतोऽयं रदायुधो रदा दन्ता आयुधानि यस्य. न केवलं दंशमात्रेण तं त्यक्तुमिच्छति किन्तु भक्षयिष्यतीत्याह करालजिह्व इति, कराला जिह्वा यस्य, कराला ग्रसनसमर्था क्रूरा. उच्छ्वसितान्युग्राणि लोचनानि यस्य, अनेन तस्य ज्ञानशक्तिः कुण्ठतेति सूचितम्- उच्छ्वसितत्वान्मर्यादाभङ्गः; उग्रत्वाद् विपरीतत्वम् ॥६॥

SRI SUBODHINI: How did Kaliya get ready to fight the Garuda bird, who was not carrying any weapons? Removing this doubt, it is said, that the Garuda bird, was not, without any weapon, as he had with him his sharp nails as his weapons. Knowing in this way, Kaliya came forward to fight with the Garuda bird.

Kaliya lifted all his hoods and told Garuda that after all Garuda had only one body or form, but Kaliya had many forms (hoods). Afterwards, Kaliya bit Garuda, with his poisonous teeth. It was not the intention of Kaliya to leave Garuda after a bite, as he was interested to eat away the Garuda bird, through his long tongue, and to this effect, his eyes had become concentrated on the bird. In this process, Kaliya lost his power of knowledge (JNĀNASAKTHI). Due to both of these actions, Kaliya now broke the rules of battle or fighting and indulged in wrong actions. (YOJANA: (1) Kaliya had violated the covenant agreed, by all the serpents, with the Garuda bird, by eating the Bali (food) of Garuda. (2) Although Garuda was capable of killing the serpent, Kaliya, (being incapable of killing Garuda) now indulged in the "opposite" action of trying to kill Garuda.-

Garuda now attacked Kaliya - this is described in the next verse.

एतादृशमपि गरुडो मारितवानित्याह तमिति.

तं ताक्ष्यपुत्रः स निरस्य मन्युना प्रचण्डवेगो मधुसूदननासनः ।
पक्षेण सव्येन हिरण्यरोचिषा जघान कद्रूसुतमुग्रविक्रमः ॥७॥

VERSE 7 Meaning: "When Kaliya attacked and bit Garuda, the Garuda bird, who is used by our Lord for purposes of his movement, who is of great strength and valour, getting very angry, threw away this serpent far away. He, then, with great force, smashed the son of Kadru (Kaliya), with his wings, which were shining like gold."

श्रीसुबोधिनी : तं प्रसिद्धम्. तुल्यतायामवश्यमारकत्वे च हेतुमाह ताक्ष्यपुत्र इति, ताक्ष्यः कश्यपो भावान्तरमापन्नः. रूपान्तरेण चतसृणां विवाहः कृत इत्ययमपि काद्रवेय इति तुल्यता. स इति पूर्वशत्रुः कोपितश्च. निरस्य नितरां मसु क्षेपणे' दूरादेव क्षिप्त्वा तिरस्कृत्येत्यर्थः. नन्वाधिदैविकबलेन समागच्छन्तं कथं तिरस्कृतवान्? तत्राह मन्युनेति, क्रोधेन तिरस्कारं कृतवान्. प्रचण्डो वेगो यस्य; तदपेक्षयाप्यस्य क्रियाशक्तिरधिकोक्ता. तत्र हेतुर्मधुसूदनस्यासनभूत इति, गमने भगवत आसनं तदर्थं भगवद्गता क्रियाशक्तिरस्मिन् वर्तत इति. अतः सव्येन पक्षेण बृहद्रूपेण तद् ब्रह्मात्मकं भवति तेन स निरस्तः. तस्य पक्षस्य ब्रह्मत्वाभिव्यक्तिर्जातेत्याह हिरण्यरोचिषेति, हिरण्यरूपत्वं भगवद्धर्मः. ननु सोपि कश्यपपुत्रः, कथं तं मारितवानित्याशङ्क्याह कद्रूसुतमिति, मातृदोषेण दुष्टः; मातृप्राधान्यान्नात्र बीजमुख्यता. ननु दंशापेक्षया प्रहारोऽल्पीयानिति कथमस्य जयः? तत्राहोग्रो विक्रमो यस्येति, बाह्योप्ययं विक्रम उग्रो मरणपर्यवसायी ॥७॥

SRI SUBODHINI: The sage Kashypa, had married four wives, after transforming himself into four forms. Kaliya was the son, born of mother Kadru, married by sage Kashyapa. The blemish of "Kadru" had come into Kaliya. The value and virtue of his father's glory and

holiness did not attach itself to Kaliya - but he definitely took the blemish of his mother. Kashypa's other son, viz. Garuda, was born of his another wife viz. Vinata - and Garuda had imbibed the value and virtues of his holy father. Thus, being the sons of Kashypa, although both of them were same and equal, due to birth, but, due to the above reason, the strength and glory of both were, indeed, different.

Moreover, Kaliya had eaten away the Bali (food) of Garuda and thus their mutual enmity was born. That is why, Garuda got so much upset and angry with Kaliya's conduct and challenge. Hence, during this fight, Garuda threw away Kaliya far away, and in this way Kaliya was grossly insulted. Although the serpent was confronting Garuda, due to his celestial strength, Garuda, now got more power and strength, due to his anger and that is why, he threw away, the serpent disregarding his challenge.

In Garuda, there was more strength and power for action than in Kaliya, as Garuda is the means of transport used by our Lord, Our Lord used Garuda, whenever he wanted to go anywhere very quickly. Hence, our Lord had endowed on the Garuda bird, a strong power for action, which is divine in character, and this "divine" factor of his power, made Garuda, more strong and powerful than the serpent.

Due to this enormous strength given to him by our Lord, Garuda gave blows, through his strong wings, to the Kaliya serpent, which made the serpent completely shattered. The wings were shining like gold - in other words, they expressed the same form like our Lord - as our Lord's form has the same shining nature, as that of pure gold.

Although Kaliya was also a son of sage Kashyapa, Garuda, was able to beat him, as Kaliya had the "blemish and sin" of his mother in him.

Usually hitting with the wings do not lead to much harm or agony. But how did Garuda was able to win this fight, with the blows given through his wings? Removing this doubt, it is said, that, if blows are given, in an ordinary way, through the wings, then the effect is only marginal and little. But Garuda was a very strong bird and the blows of his wings were very dangerous, and even death can take place, with such blows.

Whatever happened, after this, is explained, in the next verse.

ततो यद् जातं तदाह सुपर्णपक्षाभिहत इति.

सुपर्णपक्षाभिहतः कालियोऽतीव विह्वलः ।

हृदं विवेश कालिन्द्यास्तदगम्यं दुरासदम् ॥८॥

VERSE 8 Meaning: "Due to the blows given by the wings of the Garuda bird, Kaliya got very much afraid, and ran away from his place and took refuge here, in the Yamuna river, where Garuda was prohibited from coming. Moreover due to the depth of the place, in this river where Kaliya lived, it was also difficult to have access to his place."

श्रीसुबोधिनी : सुपर्णस्य गरुडस्य पक्षेणाभिहतस्ताडितः कालियो विह्वलो जातस्ततः कालिन्द्या हृदं विवेश. तत् त्वगम्यं गरुडस्य ॥८॥

SRI SUBODHINI: On being smashed, through the wings of Garuda, Kaliya, who was very much afraid, came to the particular place in the Yamuna river, as the Garuda bird was prohibited from coming over here.

Why was the Garuda bird prevented from coming over to this place? The story pertaining to this, is being rendered hereafter.

तत्र हेतु वक्तुमुपाख्यानमाह तत्रैकदेति.

तत्रैकदा जलचरं गरुडो भक्ष्यमीप्सितम् ।

निवारितः सौभरिणा प्रसह्य क्षुधितोहरत् ॥९॥

VERSE 9 Meaning: "When Garuda had once come over there (Yamuna river), he, even though objected to by the sage Saubari, due to hunger, ate the fish of this river, through the use of his force and power."

श्रीसुबोधिनी : यदास्य न भगवद्भावः सौभर्युपाख्याने सर्वत्र मीनसङ्गः प्रसिद्धः स हि मीनहितकारी भवति. पुनर्गरुडो दैवगत्या तस्यैव समीप ईप्सितं भक्ष्यं जलचरविशेषं रोहितादिरूपं निवारितोपि सौभरिणा क्षुद्रशाद् बहिर्मुखावस्थां प्राप्तस्तं गृहीत्वान्यत्र गतः. तत्र भक्षण आज्ञोल्लङ्घनाद् विशेषतः खेदजननाच्च मरणमेव भवेत्. जीवन्तमेवान्यत्र हतवानिति तत्र तस्याप्रवेश एवोच्यते ॥९॥

SRI SUBODHINI: By going through this story, pertaining to the sage Saubari, we can understand, that, he was attached to the fish and he desired that the "fish" in this river, should always be made safe and protected. Because of this "attachment to fish" at this particular time, the sage lacked his Divine nature of being a true devotee of our Lord. At this time, Garuda had gone near to this sage and began to catch his favourite fish like Rohit etc. (a name of the fish) and others. Then, the sage objected to this action of Garuda and prevented him from doing so. But prompted by hunger, Garuda had become "worldly" and "desire-oriented", due to which, despite being objected to by the sage, Garuda caught hold of the fish and went away to a different place and ate them. He did not

want to hurt the feelings of sage Saubari, by eating the fish in that place only - as it would have made the sage very unhappy and due to this, even the Garuda bird could have died due to the hurting of the feelings of this sage. From the fact of taking away live fish from this river, and eating them at a different place, we may appreciate the actual situation - that Garuda could not go into the abyss or depth of this river (where Kaliya lived).

Our Lord has made fish, as the food for the Garuda bird. Even then, why did this sage object to Garuda having his allotted food only? The reason for this "objection" is given, in the next verse.

ननु भगवन्निर्मितेर्थे कथं मुनेराग्रहः? तत्राह मीनान् सुदुःखितान् दृष्ट्वेति.

मीनान् सुदुःखितान् दृष्ट्वा दीनान् मीनपतौ हते ।

कृपया सौभरिः प्राह तत्रत्यक्षेममाचरन् ॥१०॥

VERSE 10 Meaning: "Garuda took away the king of the fish-groups, due to which all the other fish became very sorrowful. On seeing their sorrow and with a view to confer on them welfare, the compassionate sage Saubari spoke to Garuda bird thus"

श्रीसुबोधिनी : यथा भगवता मर्यादाशास्त्रं कृतं लौकिकमेवं वैदिकमपि. ततः परदुःखं दृष्ट्वा दुःखितः कारुणिकस्तदुपायं कुर्यादिति, दीनोपेक्षायां दोषस्य श्रवणात्, "स्रवते ब्रह्म तस्यापि भिन्नभाण्डात् पयो यथे"त्यादिवाक्यात्. अतो दयया लोकमर्यादोलङ्घनं कृतवान्. तदाह सुदुःखितान् दृष्ट्वेति. नन्वज्ञानादेव तेषां दुःखं; कथं प्रतीकारार्थं यत्नः? तत्राह दीनानिति, विचार्यमाणेपि ते दीना रक्षकाभावाद्. अत एव तत्र हेतुमीनपतौ हत इति, स हि मीनानां पतिः, अन्यथा गोत्रघातिनस्ते स्वात्मीयानपि भक्षयेयुः. अतः केवलं कृपया सौभरिर्वक्ष्यमाणं प्राह तत्रत्यमीनानां क्षेममाचरन्. वस्तुतस्त्वनर्थ एव कृतः- मीनाः सर्व एव तत्रत्या विषेण दग्धाः, तत्प्रसङ्गादन्येपि जीवाः. अतोऽन्येन यत् क्रियते तेनानर्थ एव सम्पद्यत इति फलितम् ॥१०॥

SRI SUBODHINI: Our Lord has instituted two types of orders (Dharma) to be observed and followed by all viz. (1) The worldly. (2) The Vedic or scriptural. Following the scriptural injunctions, *one should show compassion to all beings. He, who does not show compassion and forsakes the lowly and the poor, then, from his heart, our Lord (Brahman) goes away, like milk automatically flows out of a broken vessel.* Garuda had eaten, as per the laws of the world, his usual and allotted food viz. the fish - but due to the death of the king of the fish, poor and feeble fish began to feel insecure, as, now, there was no "protector" for them (as their king had been eaten by Garuda). Now, following their own tradition, the mighty and big fish began to consume small and feeble fish! Thus, even relatives and friends were, indiscriminately eaten.

On seeing their plight, sage Saubari, becoming compassionate over them, now broke the "order" as prescribed by our Lord (MARYĀDA). Although, the sorrow of the fish was due to their ignorance, they were indeed lowly and poor, due to their suffering. Hence, the sage Saubari made efforts to protect them - which is described in the next verse.

But whatever good was intended, out of compassion to the fish, was nullified by the coming in of the vicious Kaliya serpent, on the departure of Garuda bird! Instead of being protected, all the fish got destroyed due to the gruesome poison of this serpent! In fact every other type of being/living entity in the river also got destroyed.

From this, one should very deeply appreciate that, he, who transgresses the "order" made by our Lord, for the proper governance of this world, will be only contributing

to more sorrow to the beings and instead of conferring welfare, such actions will lead to more harm and suffering.

The curse given by sage Saubari is given below.

शापवाक्यमाहात्र प्रविश्येति.

अत्र प्रविश्य गरुडो यदि मत्स्यान् स खादति ।

सद्यः प्राणैर्वियुज्येत सत्यमेतद् ब्रवीम्यहम् ॥११॥

VERSE 11 Meaning: "If the Garuda bird were to come here and eat the fish of this river then, he will die instantaneously (at that very moment). I am telling this as the Truth".

श्रीसुबोधिनी : अत्र हृदे प्रविश्य, जलं तथा भवेदित्येकः शापः. तत्रापि यदि मत्स्यान् तत्रापि स एव गरुडो न त्वन्यः पक्षी, ततः सद्य एव प्राणैर्वियुज्येतेत्यपरः. तेनान्याहृतस्याप्यत्रत्यमत्स्यस्य भक्षणं निषिद्धं, तथा च न विशिष्टशापः. अत एव कालीयस्य रक्षा, अन्यथा मत्स्यखादने शापाभावान्न स स्यादिति भावः. अत एव स इति पुनरुक्तम्. ब्रह्मवाक्यमाज्ञारूपम्; इदमनुवादकं वाक्यमित्याशङ्क्याह सत्यमेतद् ब्रवीम्यहमिति प्रमाणम्, न हि ब्रह्मवादो मृषा भवति ॥११॥

SRI SUBODHINI: Sage Saubari gave two types of curses. (1) If he enters the depth of this river Yamuna, he will die at that moment. (2) If he eats the fish also, he will die immediately. From this curse, Kaliya got reprieve from the Garuda bird as, without this curse, Garuda could have attacked Kaliya, in the depth of this river and harmed him. Without this curse, Kaliya would not have been protected either. That is why in the verse, the Garuda bird has been referred twice, through the words "Garuda" and "Sa" (He).

The words of a holy Brahmin is as good as binding orders. These words of sage Saubari were indeed truthful

and being spoken by a sage, who is also a holy Brahmin, are also the evidence and proof, for coming events. The words of a holy Brahmin never become untruthful! (TIPPANI: If sage Saubari had not given a curse like this, Kaliya could not have come to stay in the depths of this river. PRAKĀSH: If Garuda, ever came to this place, where Kaliya lived, he would not die, due to the poison of this serpent; but due to the curse of sage Saubari, he would have died. Hence, Saubari's words are truthful and respecting this, Garuda, never visited this place.)

तं कालियः परं वेद नान्यः कश्चन लेलिहः ।

अवात्सीद् गरुडाद् भीतः कृष्णेन च विवासितः ॥१२॥

VERSE 12 Meaning: "This factor (that Garuda had a curse on him and due to this, he cannot come to this place) was known only to the Kaliya serpent and no other serpent knew this. Hence, being afraid of Garuda, Kaliya came over here to live, and our Lord Shri Krishna banished him from this place".

श्रीसुबोधिनी : तमर्थं कालिय एव परं वेद गरुडेन सह विरोधं चिकीर्षुस्तस्यागम्यं स्थानं विचारितवान् अन्येषां त्वंमध्यवसायाभावात् नान्यो लेलिहः सर्पो जानाति. अतो गरुडाद् भीतस्तत्रावात्सीत्, कृष्णेन च विवासितस्ततो दूरीकृतः ॥१२॥

SRI SUBODHINI: Due to sage Saubari's curse, Garuda would not be able to come over here. This was known only to Kaliya. He had decided to flee away to a safer place, as he knew, well, that he will not be able to fight Garuda and conquer him. Hence, he desired for a safe place, where Garuda cannot come. He knew, that Garuda cannot visit the depths of this Yamuna river. Due to this, he decided to come over to live here. The other serpents had no desire to keep their enmity with the

Garuda bird. They also did not know, that, Garuda cannot visit this place, in the Yamuna river. Hence, being afraid of Garuda, Kaliya came over here to live, and we all know, as to how our Lord Krishna had banished him from here, to a far away island in the ocean.

Now, after concluding the "related" stories, Shri Sukadeva is coming to the main topic.

एवं प्रासङ्गिकं परिहृत्य प्रस्तुतमाह कृष्णं हृदादिति.

कृष्णं हृदाद विनिःक्रान्तं दिव्यस्रग्गन्धवाससम् ।

महामणिगणकीर्णं जाम्बूनदपरिष्कृतम् ॥१३॥

उपलभ्योत्थिताः सर्वे लब्धप्राण इव प्रजाः ।

प्रमोदनिभृतात्मानो गोपाः प्रीत्याभिरेभिरे ॥१४॥

VERSES 13 and 14 Meaning: "Our Lord Shri Krishna, now came out of the Yamuna river, wearing Divine garlands, sandal paste, clothes, precious-stone studded garlands and ornaments and adorned with golden raiment. On His arrival back from this river, all the Gopas became very happy and joyful, like the senses getting revived on the ingress of Prāna or vital air, and they all mingled with our Lord, with intense love and affection."

श्रीसुबोधिनी : विशेषेण निःक्रान्तं भगवन्तं दृष्ट्वोत्थिताः सर्वेभिरेभिरे इति द्वयोः सम्बन्धः— हृदाद् हृदमध्यात् विशेषेण निःक्रमणमकस्मादविर्भावः.. पूर्वस्माद् वैलक्षण्यार्थं रूपं वर्णयन्ति— दिव्यानि स्रग्गन्धवासांसि यस्येति. अनेन सामान्यतः पूजा निरूपिता; महामणिगणैराकीर्णमिति विशेषपूजा. जाम्बूनदेन च परिष्कृतम्, अनेन लोकत्रयपदार्थैः पूजित उक्तः.. तत्र दिव्यानि स्पष्टानि, मणयः पातालस्थाः, सुवर्णं भूमिष्ठम् अकस्मादुपलभ्य भगवत्सन्निधिमात्रेणैव लब्धप्राणा जाताः प्रजा बालका इवोत्थिताः.. यथा बालका उत्तिष्ठन्त्येवं लब्धप्राणा एते महान्तोप्युत्थिताः.. परस्परज्ञानरहिताः प्रजा लौकिका वा यथा प्राणेष्वगातेषूत्तिष्ठन्त्येवमेते कृष्णे समागत उत्थिताः..

ततोपि भगवत्सान्निध्ये प्रमोदेन निभृतः पूर्ण आत्मान्तःकरणं येषाम्, आदौ पुरुषास्तरुणाः पुरुषोत्तममपि प्रीत्यालिङ्गितवन्तः ॥१३-१४॥

SRI SUBODHINI: Here, as these two verses are related to each other, their meanings and purports are dealt with, together.

Our Lord rose from the depths of the Yamuna river suddenly, and all the Gopas came to meet Him. Our Lord was now being seen, very differently, in comparison to the form of our Lord, when he had jumped into the Yamuna river, and this "special" form, being exhibited by our Lord, now is being described.

Our Lord was seen adorned, with the Divine garlands, sandal paste and clothes of the heaven - and these ingredients and materials showed, that, our Lord was worshipped, in an ordinary way. But the materials worn by Him, from the nether world of Pātāla, like the garlands of invaluable precious stones and others, showed that, our Lord, has been worshipped in a "special" way. They also saw our Lord, adorned with the "best" of materials of this earth, like the golden ornaments and raiment. From this, the Gopas concluded, that our Lord has been worshipped by all the three worlds viz. the earth, the heavens and the nether world (under this earth).

On seeing our Lord, suddenly having been fully adorned and worshipped, the Gopas got back their lives, by the very presence of our Lord. Like small boys, they all got up and stood near to our Lord. Like the boys, the old people also got up after getting back their lives. All of them now got up, after seeing our Lord, like those people, who are strangers to each other, but get up simultaneously, on getting their "life-force" back (or after seeing their own beloved friends). On getting nearer to our

Lord, filled up with Bliss and joy, all the youthful Gopas, came and embraced our Lord, who is the Purushottama and the Lord of this universe.

यशोदा रोहिणी नन्दो गोप्यो गावश्च कौरव ।

कृष्णं समेत्य लब्धेहा आसँलब्धमनोरथाः ॥१५॥

VERSE 15 Meaning: "Oh Kaurava Prince! On getting back our beloved Lord Shri Krishna, Yasodha, Rohini, Nandagopa, Gopas and the Gopis became alive and awakened and all their desires were fulfilled (by getting back our beloved Lord)."

श्रीसुबोधिनी : ततो यशोदा रोहिणी. स्त्रियो ह्यत्युत्सुकाः. ततो नन्दो रोहिणीस्पर्शभयात्, ततो गोप्यो नन्दभयात्, ततो गावोपि. हे कौरवेति सम्बोधनं विश्वासार्थम्, सर्व एव कृष्णं समेत्य लब्धचेष्टा जाताः. लब्धो मनोरथो यैस्तादृशा अप्यासन्, क्रियाज्ञानशक्त्योः सम्बन्ध उक्तः ॥१५॥

SRI SUBODHINI: Women, in general, are more eager to meet their beloved ones. Hence, firstly, Yasodha and Rohini met our Lord. Nandagopa met our Lord after Rohini met Shri Krishna, as Nandagopa did not want to touch Rohini. The Gopis, out of fear of Nandagopa met our Lord, after Nandagopa had met our Lord. Afterwards, the cows met our Lord. With a view to tell the king, that this incident has happened in this way only and he should get faith on this, (and not get any doubt), the king is addressed as the "Kaurava" Prince - that "You have been born in this family of Kuru" and Shri Sukadeva has cautioned him, by addressing like this.

On getting the Holy vision of our Lord, all of them, became "alive" and full of joy and verve. They not only got their power of action but also got their power of wisdom - thus indicating, that, all their desires were

fulfilled now, with the Grace of our Lord. in this way, the mutual relationship between our Lord's power of action and wisdom has been re-emphasized i.e. where the power of action gets going (or functioning), there, the power of wisdom also dawns, certainly.

रामश्चाच्युतमालिङ्ग्य जहासास्यानुभाववित् ।

नरा नार्यो वृषा वत्सा लेभिरे परमां मुदम् ॥१६॥

VERSE 16 Meaning: "Shri Balarāma, embraced our Lord Shri Krishna and also smiled as He knew the glory and greatness of our Lord. The male and the female folk, the bulls, cows and the calves, all of them, became very happy."

श्रीसुबोधिनी : रामश्चाप्येवंविधो जातः. विशेषमप्याह अच्युतमालिङ्ग्य जहासेति. पूर्वं भगवदंशो भगवत्येव स्थितस्तदा सर्वसमानमेव कृतवान्. ततो भगवत्यालिङ्गिते तदीयोऽत्र समागत इति पश्चाद् जहास; तुल्यता सम्पादिता, परीक्षा सम्यक् कृतेति. कालीयनिष्कासनं तु नाश्चर्याय, यतोऽयमस्यानुभाववित्; विश्वमेवान्यथा क्षणेन करोति तस्य किमिदमाश्चर्यमिति. दुःखसुखयोर्मिश्रण-प्रतिषेधार्थमाह नरा नार्य इति, चतुर्विधा अप्येते परमामेव मुदमापुः ॥१६॥

SRI SUBODHINI: Shri Balarāma, also, embraced our Lord, like all others. When he embraced our Lord, he did not smile then - but after the "embrace", began to smile! The reason for this is that, before the embrace, in Shri Balarāma, our Lord's "part" or "ingress" was absent and on his "embracing" our Lord, Shri Balarāma got the "Divine ingress" of our Lord in him. Hence, on becoming our Lord's "equal" (so to say), Shri Balarāma, smiled. Smilingly he told the Lord "*Oh Lord! You have, indeed, fully tested these people*". There is no wonder at banishing this Kaliya serpent, as Balarāma, was always fully aware of the glory of the power of our Lord - who can, turn upside down, this universe, in a split second - and hence,

Shri Balarāma, did not "wonder" at this very small task accomplished by our Lord!

Did the male and the female folk, the bulls and the calves, did they, along with their happiness, suffer also sorrow? Not at all. It is clearly explained here that all of them attained great joy and Bliss - as there was not even a speck of sorrow for them.

The Brahmins were keeping quiet up to now. They also did not give, through their teachings, any comforting words to anyone of them. How did they come to comfort, with soothing words, Nandagopa? This is clarified in the following verse.

नन्वेतावत्कालं ब्राह्मणैः कथमेते नोपदिष्टा, इदानीं ब्राह्मणाः कथं तत्सान्त्वनं कृतवन्त इत्याशङ्क्याह नन्दमिति.

नन्दं विप्राः समागत्य गुरवः सकलत्रकाः ।

ऊचुस्ते कालियग्रस्तो दिष्ट्या मुक्तस्तवात्मजः ॥१७॥

VERSE 17 Meaning: "The Brahmins, who were the Gurus and those who carried out all the religious ceremonies, along with their wives, came near to Nandagopa and exclaimed "very good, congratulations and best wishes" and told, "it is indeed very lucky and good that your son has come back safely from the clutches of the Kaliya serpent".

श्रीसुबोधिनी : विप्रास्त्वत्यन्तमेव महापुरुषाः, न केवलं कर्मजडा वैश्यगुरवो, जीवनार्थं स्थितास्तत्सम्बन्धिनोपि तथा. अतः सकलत्रा एते समागत्य नन्दमूचुः-कालियेन सम्बद्धो भगवांस्तवात्मजो दिष्ट्यास्मदादिभाग्यैर्मुक्तः. एतावतोत्सवे देयमिति सूचितं भवति ॥१७॥

SRI SUBODHINI: Brahmins (VIPRA), usually are great and noble souls. The teachers of Vaishya people

(business class) usually are attached to their religious rites only. They came there for the purpose of their livelihood. Their womenfolk and children, also were like them only. They, along with their wives came there to Shri Nandagopa and began to tell that "Hey Nandagopa, your son, who was caught by Kaliya, has got released with joy and happiness. Your son has got released only, due to your good time (or luck). Hence, best wishes and congratulations! (The reason for telling like this is, that, Nandagopa should now reward them with gifts).

देहि दानं द्विजातीनां कृष्णनिर्मुक्तिहेतवे ।

नन्दः प्रीतमना राजन् गाः सुवर्णं तदादिशत् ॥१७ अ॥

VERSE 17(A) Meaning: "Oh King! Shri Krishna has now got released and due to this, please give gifts in charity to the Brahmins." Nandagopa, with a cheerful mind, gave gold and cows to the Brahmins in charity."

श्रीसुबोधिनी : अतो द्विजातिभ्यो दानं देहीति कृष्णागमननिमित्तम्, ततो नन्दो गाः सुवर्णं च दत्तवान् ॥१७ अ॥

SRI SUBODHINI: Understanding their desire, Nandagopa, very cheerfully, gave to the Brahmins, cows and gold, in charity and as an act of celebration for Shri Krishna's welfare.

What Yasodha did, afterwards, is explained, in the next verse.

यशोदा च महाभागा नष्टलब्धप्रजा सती ।

परिष्वज्याङ्गमारोप्य मुमोचाश्रुकलां मुहुः ॥१८॥

VERSE 18 Meaning: "The chaste Yasodha, who is very lucky and auspicious, on getting back her son, who had been almost lost in the river, now embraced our Lord, in the first instance, and then made Him, sit on her

lap, and began to shed tears of love, copiously, through her eyes".

श्रीसुबोधिनी : यशोदाया विशेषमाह. यशोदा च तैरुक्ता महाभागेति, तेभ्यो बहु दित्सितवतीति, विशेषकरणाद् वा तस्या भाग्यमभिनन्दति. नष्टाऽदृष्टा पुनर्लब्धा प्राप्ता प्रजा यया. तथात्वे हेतुर्धर्मः सतीति. अतो भाग्योदये जाते परिष्वज्य पश्चादङ्कमारोप्याश्रुकलां मुमोच ॥१८॥

SRI SUBODHINI: The Brahmins had called mother Yasodha as "very lucky and auspicious" (MAHĀ BHĀGYAVATI), due to two reasons. Firstly, because, the Brahmins had got a lot of things as charity (gifts) and secondly, mother Yasodha has shown, very special love to our Lord. Like, no sooner our Lord came to her, she embraced Him and then made Him sit on her lap, through which, due to the intensity of her love, tears began to flow copiously, from her eyes.

In the following verse, it is said, that, in doing all this, half of the night went away. None had eaten anything on that day, and due to this, even the cows had dried-up udders, and there was no milk in them. But on the coming back of our Lord, due to the joy and bliss generated by His arrival, all their udders became filled up with milk. But as there was no vessel for milking these cows, the milk from the cows was not milked at all. Because of the joy and Bliss, due to our Lord's presence, they stayed there only, for the entire night.

एतावतार्धरात्रिर्जाता. तस्मिन् दिवसे न केनापि भुक्तम्. गावः पूर्वं शुष्कस्तना एवाधुना तु स्तन्यसहिता अपि दोहसाधनाभावात् दुग्धदा जाताः. भगवदागमनप्रमोदेनैव च निर्वृतास्तत्रैव स्थिता इत्याह तां रात्रिमिति.

तां रात्रिं तत्र राजेन्द्र क्षुत्तृड्भ्यां श्रमकर्शिताः ।

ऊषुर्व्रजौकसौ गावः कालिन्द्या उपकूलतः ॥१९॥

VERSE 19 Meaning: "Oh King! The people of Vraja and the cows, were now very tired, due to hunger, thirst and the efforts made earlier. Hence they all slept away, on the forest-bed near the banks of the Yamuna river."

श्रीसुबोधिनी : श्रम आगमनश्रमश्चित्तश्रमो वा मध्ये वा मरणार्थं श्रमः, तेनापि कर्षिताः, क्षुत्तृड्भ्यां सहिताः. श्रमस्य कार्यं कृत्वा गतत्वात् कार्यमेव निरूपितं, क्षुत्तृषोः स्वरूपं च. ब्रजौकस इत्यव्युत्पन्नाः कालिन्ध्या कूलसमीपे कियद्दूरे कूलं विहाय वनमध्ये शयनं कृतवन्तः ॥१९॥

तदा कालीयाविष्टो दैत्यौ दोषाभिमानी सर्वभक्षणार्थं स्थितो मृत्युश्चैकीभूय वह्निर्भूत्वा गोकुलवासिनां दाहार्थमुद्रत इत्याह तदेति.

SRI SUBODHINI: The Gopas and the cows had bodily tiredness due to their coming away to this place from Gokulam (on hearing our Lord's jumping into the river). On seeing our Lord fighting with the Kaliya serpent, they got mentally tired. They also thought about death due to all these troubles. Hence, they were very tired and weak due to all these reasons. To this state of weakness, their hunger and thirst, also added more problems. The "efforts" had resulted into the weakness, which was compounded by hunger and thirst of their bodies. As they were "cowherds", they were illiterate, and hence, they all went into a small forest, near the Yamuna river and slept there.

The "ego" of Kaliya, in the form of a demon, and the "death" in the form of their hunger and thirst, now got together and took the form of a "fire" and became a huge "forest fire", with a view to burn all the people of Vraja, and this is explained below, in the next verse.

तदाशु विपिनोद्भूतो दावाग्निः सर्वतो ब्रजम् ।

सुप्तं निशीथ आवृत्य प्रदग्धमुपचक्रमे ॥२०॥

Lord, in the first instance, and then made Him, sit on his

VERSE 20 Meaning: "The forest fire which got originated in this forest, surrounded very quickly the four sides of Vraja, which was asleep and, during the midnight, began to burn dangerously."

श्रीसुबोधिनी : आशु प्रतिक्रियायाः करणार्थं विषिने स्वयमेवोद्भूतो दारुघर्षणजन्यो वा 'दावानल' शब्दवाच्यो जातः, सर्वपदार्थानेकीकृतय ज्वालनात् सर्वत एव व्रजं सुप्तमावृत्त्यार्धरात्रसमये प्रदग्धमुपक्रान्तवान् ॥२०॥

SRI SUBODHINI: The word, "Āasu" used in this verse, denotes that, the fire rose very quickly on it's own, with a view to seek revenge. A forest fire is generated due to the fire sparks emanating from the mutual scratching of two wooden sticks. This forest fire now surrounded, on all the four sides, the sleeping population of Vraja, in midnight and began to burn away, everything.

Our Lord had tested the "love" of the people of Vraja by jumping into the Yamuna river and also by showing His Divine Leela of fighting Kaliya. Now, with a view to establish this "love" for Him, in them, with a view to remove their attachment to their bodies (i.e. thinking their bodies as themselves - i.e. being attached to their bodies) and along with this, with a view to make them understand His real greatness and glory, our Lord now enacted another of His Divine Leelas.

If our Lord had not removed the attachment, in their minds, to their bodies,, then, their "love" for the Lord, will only be "worldly". Up to now, due to their love for our Lord, they were rendered unhappy and sorrowful. But they had not yet given up their attachment to their bodies. If they were not attached to their bodies, then, they would have become entitled for getting "spiritual wisdom" (Jñāna) and not "Prēma" (loving devotion or Bhakthi to our Lord).

Due to this forest fire, when the burning process began, due to their attachment to their bodies, all of them became very anxious. They now prayed to our Lord and this is explained, in the coming three verses. In the following verse, their anxiety and prayer are described.

पूर्व हि ते स्नेहे परीक्षितास्तं स्नेहं स्थापयन्तदेहसम्बन्धित्वं दूरीकरिष्यन्
माहात्म्यं प्रदर्शयति, अन्यथा लौकिक एव स स्नेहः स्यात्. भगवदर्थं च
क्लिष्टा एते न तु गतदेहाभिमाना इति च ज्ञापयितुमिदमुच्यते. अन्यथा
ज्ञानाधिकारिण एव स्युः, शरीराभिमानस्य गतत्वात्. अतस्तेषां व्याकुलतां
प्रार्थनां चाह तत उत्थायेति.

तत उत्थाय सम्भ्रान्ता दह्यमाना व्रजौकसः ।

कृष्णं ययुस्ते शरणं मायामानुषमीश्वरम् ॥२१॥

VERSE 21 Meaning: "The people of Vraja got up, with fear on the spreading of fire. They now surrendered to our Lord Krishna, who is the Lord of everyone and who was being seen by everyone as a human being, caused by His own spell of illusion."

श्रीसुबोधिनी : सम्यग् भ्रान्ता जाता अतिनिद्रया, दिग्देशकालज्ञानरहिता अपि, स्वभावतोपि व्रजौकसः कालियेन पूजितं भगवन्तं दृष्ट्वा कृष्णमेव ते शरणं ययुः ॥२१॥

SRI SUBODHINI: Being afraid and due to deep sleep, the getting up in a sudden way made them, not aware of the place, sides (quarters) and time etc, when they saw, the spreading and surrounding fire. Through their very nature and being cowherds, they were illiterate and without much worldly intelligence. They now came to surrender to our Lord Shri Krishna, as they had seen Kalya doing his worship and surrender to our Lord.

They never put any effort to protect our Lord Shri Krishna, but they prayed to our Lord, for their own protection.

न तु कृष्णरक्षार्थं यत्नं कृतवन्तः प्रत्युत स्वरक्षा (र्थः)मेव कृष्णं प्रार्थितवन्त इत्याह कृष्ण कृष्णेति.

कृष्ण कृष्ण महाभाग हे रामामितविक्रम ।

एष घोरतमो वह्निस्तावकान् ग्रसते हि नः ॥२२॥

VERSE 22 Meaning: "Oh Lord Krishna! Oh Lord, who is worthy of our surrender (i.e. one who will protect us on our surrender), Oh Shri Balarāma of limitless strength! This dangerous cruel fire is about to eat all of us, who are your servants."

श्रीसुबोधिनी : भयाद् वीप्सा. महाभागेति तव शरण्यत्वे ऽस्माकं शरणगमने च हेतुः. साधारणाः सर्व इति राममप्याहुर्हे रामेति. अमितः पराक्रमो यस्येति, तालवने ज्ञातम्. एकवदेवाहुरेष घोरतमः शीघ्रभक्षकस्तावकान् वैष्णवान् नोस्मान् ग्रसते. ग्रासे सन्देहाभावाद् हिशब्दः, नातः परमाशा जीवनस्येति ॥२२॥

SRI SUBODHINI: "Krishna", "Krishna" - two times, our Lord's names were chanted, as they were very much afraid of the spreading fire 'we have come to surrender to You, oh Lord! As You always protect those who have surrendered to You. Due to this oh Lord You are known as "MAHĀ BHĀGA" or the one who protects those, who surrender themselves!"

The cowherd people, who were now praying to our Lord, were very ordinary persons. Hence, they prayed to Shri Balarāma also. They said to Shri Balarāma, "Hey Shri Balarāma, we have seen your courage and valour in the forest of the sweet palm trees. Hence, your valour and strength are limitless". They prayed thus, without any differentiation between our Lord Shri Krishna and Shri Balarāma. They told, that this fire was very dangerous and fearsome and will consume everyone very quickly. "We

belong to You and this fire is about to consume us and there is not doubt on this". In the verse, the word "Hi" (yes, indeed) has been used, to denote this. "In this situation there is no hope left for our living anymore".

What should be done in this situation? They suggest the following, in the next verse.

तर्हि किं कर्तव्यमित्याकाङ्क्षायामाहुः सुदुस्तरादिति.

सुदुस्तरात् नः स्वान् पाहि कालाग्नेः सुहृद प्रभो ।

न शक्नुमस्त्वच्चरणं सन्त्यक्तुमकुतोभयम् ॥२३॥

VERSE 23 Meaning: "Oh Lord! Please protect us, Your devotees and friends, from this inexorable fire, which appears to us as our death (Kāla). Oh Lord! we can never renounce or give up, nay, we are incapable of giving up at all times our dependency and surrender to Your Holy Feet, which has no fear of any kind."

श्रीसुबोधिनी : अयं कालाग्निः प्रलयाग्निरेव, अत एव सुदुस्तरः. अतः स्वान् भक्तान् सुहृदो हृदयशुद्धान् सम्बन्धिनो वा भगवच्छास्त्रं लौकिकं वा विचार्य पाहि, यतस्त्वं प्रभुः. ननु भगवद्भक्तानां किं देहरक्षणेन? प्रत्युत भगवत्समीपे मरणमेव समीचीनमित्याशङ्क्याहुर्न शक्नुमस्त्वच्चरणमिति. न हि मरणेऽस्माकं चिन्ता किन्तु तव चरणवियोगो भविष्यतीति; दाहस्तु सोढुं शक्यो न तु चरणवियोगः. ननु विरोधि कथमङ्गीक्रियते? दाहो बलिष्ठश्चरणान् दूरीकरिष्यत्येवेति तत्राहाकुतोभयमिति, न विद्यते कुतश्चिद् भयं यस्मात्. अनेनेदानीमपि नास्माकं भयं निश्चितं किन्तु शङ्कामात्रेण प्रार्थ्यत इति भावः ॥२३॥

SRI SUBODHINI: This fire is of the form of Time (Kāla) and hence can create destruction, similar to the Pralaya or final destruction of this universe. It is very difficult to escape from this fire, and even to tolerate it, for some time, is impossible. "Hence, oh Lord, Please

protect us, who are of a pure heart and who are also related to You, as Your devotees. From the point of Divine way, protecting Your devotees is Your duty and from the worldly point of view, protecting those who are related to you (as friends etc.) is, again, Your duty only. Hence, Oh Lord! observing both of these ways, please protect us, as You are capable of achieving everything."

"It is good for the devotees to die, when the Lord is present before them and there is no purpose in protecting their bodies - Oh Lord! if You were to say like this, our answer to You is this. *"We have no attachment to our bodies. Hence, we are not afraid of death at all. But dying now, will cause separation for us, from Your Lotus Feet, which, we are unable to counter or even imagine. We can always bear the brunt of the fire, but not separation from you."*

The words "no fear of any type" (AKUTO BHAYAM) have been used to denote, *that the Holy feet of our Lord, are always fearless.* "Hence, we are seeking the Holy feet of our Lord only. We are not seeking the Holy feet of our Lord, for the sake of our body but we are seeking the protection of these bodies, so that, we can continue to enjoy the nectarian honey of our Lord's Holy feet. We have prayed to You out of doubt only. Otherwise, we do not have any type of fear at all as regards our bodies."

On hearing prayers to this effect, whatever was considered, as appropriate, to be done by our Lord, was done and this is described in the following verse.

एवं प्रार्थनायां यत् कर्तव्यं तत् कृतवानित्याहेत्यमिति.

इत्थं स्वजनवैक्लव्यं निरीक्ष्य जगदीश्वरः ।

तमग्निमपिबच्छीघ्रमनन्तोऽनन्तशक्तिधृक् ॥२४॥

VERSE 24 Meaning: "On seeing the fear of His own people (devotees) our Lord, who is of limitless strength, and the Lord of this universe, drank away that fire, very quickly."

श्रीसुबोधिनी : समागतस्य वहेर्निर्वापण एतेषां वान्यत्र नयने तावदपि विलम्बं न सहत इत्यन्तःकालीयसम्बन्धकृतदुष्टानां दाहार्थं तमग्निमपिबत्. मुखमप्यग्निरिति नाग्नेर्हि तापः. ननु किमित्येवं कृतवान्? तत्राह स्वजनवैक्लव्यं निरीक्ष्येति. स हि सर्वनियन्ता; दुष्टश्चाग्निर्बहिर्न स्थापनीयोऽन्यथा कालान्तरेप्युपद्रवं कुर्यात्. कालकूटभक्षणेन जातगर्वस्य महादेवस्य गर्वनिवारणार्थं दहनधारणजनितगर्वनिवारणार्थं च दहनं तमपिबत्. **शीघ्रमिति** तेषां प्रतीतिजनितभयाभावाय. स्वतस्तु भयाभावः अनन्त इति प्रकारविशेष्यप्रश्नः, उत्तरमाहानन्तशक्तिधृति, अनन्ता एव शक्तीर्बिभर्तियदि वायुरूपो भवेत् तथापि पिबेद्, यदि जलरूपो भवेत् तथापि शामयेद्, यदि मुखं वा मुद्रयेत् तथापि पिबेत्, सर्वमुखत्वात् तत्रैव वा मुखं प्रसारयेत् तथापि पिबेदिति नात्र किमप्याश्चर्यमित्यर्थः ॥२४॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्ब्रह्मभद्रीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये तामसप्रकरणेऽवान्तरप्रमेयप्रकरणे

यशोनिरूपकतृतीयाध्यायस्य स्कन्धादितः सप्तदशाध्यायस्य विवरणम्॥

SRI SUBODHINI: If our Lord was to put off this fire or physically take all the people of Vraja to a safer place - both these alternatives will cause waste of time (or delay) and our Lord, knew that these people will not be able to tolerate, even this delay. Hence, for their sake and to burn away the remnants of polluted materials, which had gone into our Lord, due to His short association with the Kaliya serpent, our Lord drank this forest fire. *There were other reasons, also, for the drinking of this forest fire, as our Lord fulfills many purposes/objects, through the enactment of a single Divine Leela like: (1) He*

removed the fear of the people of Vraja. (2) Destroyed the polluted materials, inside Him. (3) He humbled the pride of Lord Siva arising out of His drinking the poison of "KĀLAKOOTĀ" (during the churning of the ocean of milk) by drinking this fire. (4) *He proved to the universe, that His mouth is of the form of "fire" and due to this reason, even though He drank the forest fire, there was no burning of His mouth at all!*

Our Lord, by Himself, is of the form of "fearlessness" only - but with a view, not to cause fear in the minds of the people of Vraja, on seeing Him, drinking the fire in this verse, the word "very quickly" (SĪGRHA) has been used - to denote that, our Lord drank this fire so very quickly, that no one was able to see it properly!

Our Lord is all-pervasive, hence He is also of limitless strength and power. Our Lord has the capacity to drink this fire not only through any one method, but also through several different ways. He could have taken the form of "wind" or "air" (VĀYU) and could have extinguished this fire. He could even have taken the form of "water" (JALA) and put off this fire, in a trice. As He has His face, everywhere, He could have drunk this fire, by even keeping His mouth shut and wherever He wanted to open His mouth, He could have drunk this fire-at that place- through that mouth!. Hence, there is nothing to "wonder" about this Divine Leela of our Lord, as He is the Highest and He can achieve anything in anyway., at any place!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on seventeen chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

INDEX

a

a thief who robs his own divine self (*ātmāpahāri*) 1839
 action (*dharma*) 1829
 action (*kriya*) 1866
 action (*karma or kriya*) 1826
 action (*karma*) 1443
 actionless (*nirēham*) 1867
 adept conjurers (*māyāvi*) 1562
 aesthetic (*rasa*) 1650
 aesthetic bliss (*rasa or relish*) 1652
 aesthetic relish (*rasa*) 1674
 agni or fire 1898
 aho (*oh!*) 1448
 air (*vāyu*) 1929
 all beings (*sarva jīva*) 1826
 all these jīvas (*souls*) 1629
 aloneness (*ekānta*) 1727
 although the gopis (*mothers*) 1497
 always and totally full (*pūrṇa*) 1587
 ankusa (*the weapon*) 1782
 aphorism of brahman (3 - 2 - 10) (*brahmasūtram*) 1878
 attitude of divine bhāva (*bhagavad bhāva*) 1747
 attitudes - nature (*swabhāvam*) 1869
 attitudes or nature (*swabhāva*) 1868

attributes (*saguna*) 1555, 1558

ātma (*self*) 1573

ātma (*divine self*) 1842

b

bali (*food*) 1903, 1904, 1908

basis of (*adhistana*) 1868

become all these forms (*sarvas-waroopta*) 1489

becoming like an atom (*animā*) 1832

being gross (*jadata*) 1846

beyond prakṛti (*paratra*) 1532

beyond the gunas (*gunātīta*) 1883

beyond the gunas (*nirguna*) 1845

beyond (*para*) 1562

bhakti of a servant (*dāsya bhakti*) 1687

big deluge (*pralaya*) 1807

birthless (*ajanma*) 1514, 1518, 1564

blemish (*dosha*) 1846

blemish (*upādhi*) 1590

blemish (*vikāra*) 1558, 1845

blemish and disability (*asukham*) 1731

blessed (*prasāda*) 1896

bliss of his own divine form. (*swaroopanandā*) 1724

boy (*bālak*) 1485

brahmins (*vipra*) 1919

Index

b

brilliance (*prakāsh*) 1528
brilliant cosmic body (*linga sarira*) 1460
brilliant light (*of aghāsura*) 1459
but (*tu*) 1443

c

capable of achieving everything (*sarva samartha*) 1756
capacity' (*power*) 1846
cause of death (*mrityuroopa*) 1749
cause (*kāraṇa*) 1865
celestial damsels (*apsara*) 1460
celestial (*deva*) 1879
cha (*and*) 1718, 1865
changeless (*nirvikāra*) 1846
charity (*gifts*) 1921
child (*bāla*) 1437
children (*calves*) 1497
concentrated way (*dhārana*) 1465
confer liberation (*moksha*) 1895
conferrer of fortune (*punya*) 1720
conquered sleep (*gudākesa*) 1569
consciousness and bliss with truth (*satchid- ananda*) 1465
consisting of the elements (*bhoota*) 1841
controller (*niyantha*) 1440
controlling time (*yama yamena*) 1495
create a deluge (*pralaya*) 1774
crime (*aparādha*) 1771
crores of lives (*janma*) 1828

cycle of births and deaths
deliverence (*moksha*) 1648

d

deep recess (*kundha*) 1761
deeply-felt experience (*anubhavam*) 1557
delusion (*brama*) 1600
demon of sins ('*agha*' means 'sins') 1442
deserving (*yogya*) 1556
desire (*kāma*) 1724, 1830
desire less (*nishkāma*) 1724
determination (*courage*) 1613
devotee (*bhakta*) 1439
devotees (*pramēya*) 1835
devotion (*bhakthi*) 1875
devotion of a friend (*sakhyabhakti*) 1695
devotion (*nirodha*) 1865
dharma (*virtue*) 1822
dharmik (*righteous*) 1830
discriminating faculty (*vivēka*) 1733
discrimination (*viveka*) 1779
divine (*heavenly*) 1701
divine attributes worship (*saguna upasana*) 1560
divine attributes (*saguna*) 1559
divine bliss always to be (*sadānanda*) 1766
divine damsels (*apsara*) 1800
divine emotion (*bhāva*) 1674
divine forms (*sarvōthama*) 1841
divine games (*play*) 1895

divine leela (*leelaya*) 1715
 divine lord (*antaryāmi*) 1554
 divine nectar (*amrut*) 1889
 divine self (*ātma*) 1557, 1578,
 1579, 1627
 divine wisdom (*jnāna*) 1466
 divine (*divya*) 1891
 divinised (*bhagavadiya deham*)
 1828
 doer (*karta*) 1464, 1578
 done by the seers (*muni*) 1800
 done in the past (*prārabda*) 1561
 duality (*dwaita*) 1842
 dynamic (*rājasik*) 1771, 1831,
 1858

e

early part (*poorva mimāmsa*)
 1605
 ego (*ahamkāra*) 1843
 elapsed (*truti*) 1514
 enjoyer of all sacrifices (*yagna*
bhoktha) 1480
 entire creation (*prapancham*)
 1558
 equal vision (*sama drishti*) 1819
 eternal and permanent (*nitya*)
 1586
 eternal divine bliss ful form
 (*sadānanda roopa*) 1781
 even liberation (*moksha*) 1832
 event (*nāndi*) 1799
 events (*stories*) 1500
 everything is of the form of lord
 vishnu (*sarvam*) 1490

exalted mahatma (*mahātmane*)
 1841

f

factor of devotion (*bhakti*) 1693
 factor of time (*kāla*) 1904
 five wild flowers (*vanamāla*)
 1521
 food (*balī*) 1902
 forest lunch (*bhōjan*) 1471
 form of time (*kāla*) 1926
 form (*roopa*) 1445
 friend (*mitra*) 1605
 friend . (*sakhyabhakti*) 1695
 from which everything has got it's
 birth (*janmādh*) 1579
 from whom this universe has got
 originated *prabhn* 1485
 full of ignorance (*tamoguna*)
 1882
 fun and frolic (*kautukam*) 1858

g

generally and certainly
 (*prāyasaha*) 1550
 giver of the fruits of everyone's
 actions (*sarva*) Phala Pradata
 1866
 glory and greatness (*mahima*)
 1557, 1558
 goat (*aja*) 1564
 god almighty (*ishwara*) 1488
 good fortune (*bhāgyam*) 1441
 good fortune (*punya*) 1440
 grain (*yava*) 1783

great boon (*phalam*) 1545
 great brāhmin (*vipra*) 1759
 great deluge (*pralaya*) 1567
 great fish (*matsya*) 1583
 great love and attachment (*sevyā*) 1440
 great yogi (*sage*) 1468
 greatness (*mahima*) 1601
 gunas (*nirguna*) 1846

h

ha (yes) 1487
 harmonious (*sātwik*) 1613, 1771, 1858
 harmonious (*sāntha*) 1870
 having spread over everything (*vyāpaka*) 1842
 head of this serpent the jewel there of (*nāgaratnam*) 1797
 hear my praise (*stuti*) 1541
 heart of every being (*antaryāmī*) 1452
 heavens (*swarga*) 1777
 hi (*indeed*) 1777
 highest divine principle (*paramatatwam*) 1544
 hole of brahma (*bramarandhra*) 1458
 holy scriptures (*sṛuti*) 1544
 husband (*bharta*) 1814
 husbands (*pati* = protector) 1814

i

ignorance (*ajñāna*) 1594, 1595
 ignorance (*tamas*) 1660, 1773 1858

ignorance (*avidhya*) 1533, 1589, 1595
 ignorance (*tamoguna*) 1692, 1816
 ignorant (*tāmasik*) 1771
 illusion (*māya*) 1460, 1465, 1517
 illusory (*māyik*) 1574
 imperishable nature (*akshara*) 1868
 in-charge and protector (*pālan kartha*) 1579
 indweller-divine (*antaryāmī*) 1554
 indwelling lord (*antaryāmī*) 1835
 inherent attitude (*swabhāva*) 1881
 inside (*anthar*) 1599
 instruments for doing (*karana*) 1579
 intimate servant (*dāsi*) 1830

j

jaya, jaya (victory to our lord) 1460
 jñāna (wisdom) 1579
 jñāna and peace wisdom (*sāntha*) 1731
 joys of heaven (*swarga*) 1648

k

kāla (time) 1847
 king (*nripa*) 1715

l

last part (*tail*) 1610
 leela (play) 1870

liberated (*moksha*) 1464
 liberation (*moksha*) 1551, 1725, 1831, 1865
 liberation of merger (*sāyujya moksham*) 1485
 liberation through merger (*sāyujyamoksha*) 1459
 liberation (*mukthi*) 1561, 1866, 1876
 life force in them (*prāna*) 1688
 limitless (*ananta*) 1559
 limitless and immeasurable strength (*ananta sakthi*) 1836
 limitless (*ananta*) 1787
 lord (*īshwara*) 1693
 lord (*swāmi*) 1510
 lord and doing kīrtan (*singing*) 1720
 lord and master (*swāmi*) 1440
 lord mahadeva (*siva*) 1579
 lord of the universe (*parabrahman*) 1493
 lord of this universe! (*īshwara*) 1479
 lord shri krishna (*sri hari*) 1498
 lord shri vāsudeva (*shri krishna*) 1508
 lord vāsudeva (*shri krishna*) 1509
 lord (*prabhu*) 1614
 lord's divine form as gopijana vallabha 1730
 lord's praise (*stuti*) 1539
 lordship (*īshwaratwam*) 1583
 loved and sought after (*pramēya*) 1772
 luck (*bhāgyam*) 1438

m

make everyone relish (*rasa*) 1659
 male (*parapurusha*) 1815
 manifestation (*avatāram*) 1559
 meditation (*dhyana*) 1480
 men of wisdom (*jnāni*) 1438
 motionless (*laya*) 1787
 my life (*prāna*) 1628

n

name (*sound*) 1854
 nara (*male*) 1569
 natural or of this world (*prakrut*) 1845
 naturally (*sahaja*) 1572
 nature (*swaroopa*) 1526
 nāgas (*serpents*) 1903
 no fear of any type (*akuto bhayam*) 1927
 noble and generous (*udāra*) 1761
 noble persons of harmonious nature (*sāt wik*) 1872
 not of the self (*anātma*) 1578
 now moon day (*amāvāsya*) 1902
 now (*atha*) 1718

o

of blue colour of the sky (*abhra vapushe*) 1542
 of great strength (*mahābāho*) 1902
 of having become all forms (*sarvaswaroopa*) 1490
 of the form of rasa or relish (*rasaroopa*) 1473

oh king (*hey anga!*) 1801
 oh lord brahma (*brahmane*) 1846
 oh lord the birthless lord! (*bhooma*) 1841
 oh lord! (*bhooman*) 1582
 oh! the lord, who is all-pervasive and existing b 1554
 omniscient (*sarvajna*) 1487
 one serpent (*bali*) 1902
 only one (*yekam*) 1576
 original preceptor (*guru*) 1796
 our death (*kāla*) 1926
 our lord (*bhagawān*) 1629
 our lord (*mahātmya jnāna*) 1766
 our lord (*maryāda*) 1912
 our lord (*sāyujyamoksham*) 1521
 our lord only (*ātmasarushū*) 1489
 our lord. (*bhakti*) 1806
 our lord's time (*kala*) 1868
 own actions patiently (*prāpabda*) 1560
 own celestial deity (*ādisēsha*) 1808
 own contribution (*share*) 1903
 own nature (*prakruti*) 1440

P

para (*beyond*) 1561, 1843
 path of action (*karma mārga*) 1687
 path of devotion (*bhakti*) 1601
 peace (*sāntha*) 1685
 penance (*tapas*) 1822
 people (*devotees*) 1928

people of vraja. (*prakāsh*) 1726
 permanent welfare (*nitya sukha*) 1589
 please be not afraid of the serpent (*takshaka*) 1891
 poison (*visha*) 1905
 power of illusion (*māya*) 1468, 1882, 1883
 power of knowledge (*jnānasakthi*) 1906
 power of time (*kāla*) and kāla Sakthi 1868
 praise (*stuti*) 1460, 1541, 1618, 1838
 pride (*mada*) 1723
 primordial nature (*prākruti*) 1530, 1564
 primordial purusha (*purushōttama*) 1806
 primordial purusha (*purushāya*) 1841
 principle of all lives (*mahat tatwa*) 1570
 proper and beautiful way (*samyak*) 1745
 puppet (*putli*) 1529
 pure and total devotion (*nirodha*) 1689, 1740, 1791
 pure devotion (*bhakti*) 1554

Q

qualities and attributes (*gunas*) 1880, 1881
 qualities (*guna*) 1866
 qualities (*satwa, rajas and tamas*) 1866

r

- rajoguna . (*lekh*) 1725
 rasa (*relish*) 1527
 real personality and glory
 (*swaroopa*) 1577
 reality and the true principle
 (*swaroopa and tatwom*) 1580
 refuge (*āshraya*) 1865, 1866
 renunciation of actions (*nivruthi*)
 1832
 resembling the blue mist
 (*ghanashyam*) 1542
 root-cause (*moolaroopa*) 1842

s

- sage (*muni*) 1860, 1862
 sages- (*muni*) 1862
 saints (*santhaha*) 1600
 same age (*vayasya*) 1475
 seer of everything and everyone
 (*sarvadhruvtha-s*) 1455
 self (*ātma*) 1527, 1568, 1574
 self (*atman*) 1649
 self of everyone (*sarvātma*) 1491
 self-realization (*ātma jñāna*) 1551
 separation (*viraha*) 1730, 1733
 serpent (*ādisesha*) 1567
 serpent were very chaste
 (*pativrata*) 1812
 servant (*dāsa*) 1563
 servants of our lord (*dāsabhāva*)
 1439
 sātirik actions (*harmonious*)
 1831

- shri balarāma (*sankarshana*)
 1670
 sides (*quarters*) 1924
 silence (*mauna*) 1860
 sinful (*khala*) 1445
 singular sense (*prāhīnōt*) 1715
 slowly, slowly (*sanai*) 1499
 someone (*kechid*) 1687
 soul' (*akshara*) 1533
 spiritual efforts (*sadhana*
prakaranam) 1637
 spiritual wisdom (*jñāna*) 1547,
 1549, 1553, 1586, 1593, 1614
 spiritual (*adhyatmik*) 1849
 spiritually wise persons (*jñāni*)
 1439
 spreading (*vyāpti*) 1724
 srivatsa (*goddess laxmi*) 1522
 subject (*vishaya*) 1750
 sun (*sūrya*) 1848
 sung with a melody (*rāga*) 1689
 supernatural (*aloukik*) 1692
 supernatural body (*aloukik*) 1828
 supernatural items (*aloukik*) 1893
 supernatural! (*aloukik*) 1527,
 1701, 1805
 supernatural attitude (*aloukik*
bhāva) 1694

t

- take to renunciation (*sanyāsa*)
 1598
 taken any incarnation (*avatāra*)
 1868
 task (*kārya*) 1865

Index

h

taste (*ruchi*) 1898
 the forgotten ones (*bhrānta*) 1576
 the great fish and tortoise (*matsya and koorma*) 1581
 the imperishable (*akshara*) 1589
 the senses (*indriyas*) 1578
 they (*the*) 1871
 this serpent (*kaliya*) 1808
 this supreme devotional attitude (*bhava*) 1472
 this (*yesha*) 1579
 three gunas (*saguna*) 1829
 three gunas or qualities beyond (*nirguna*) 1829
 time (*kāla*) 1750, 1847, 1848, 1867
 time (*samay or kāla*) 1868, 1875
 to be sought after (*pramēya*) 1841
 total and pure devotion (*nirodha*) 1745, 1748, 1779, 1866
 total devotion (*nirodha*) 1745
 truth - consciousness - bliss, (*satchidanānda*) 1465
 truth and spiritual wisdom (*satya jñāna roopa*) 1596
 truthful spiritual wisdom of the self (*satya jñāna*) 1595
 type of delusion (*brama*) 1469

u

ultimate divine principle (*tatwam*) 1577

ultimate goal of everyone (*pramēya*) 1851
 ultimate truth (*satyam*) 1526
 (uttama) and rare (*durlabha*) 1834
 unborn (*aja*) 1564
 unborn (*ajataha*) 1532
 understandable to himself only 1532
 universe (*jagatroopa*) 1837, 1846
 unlimited (*aparimita*) 1560
 unmanifested (*avyakta*) 1861

v

vajra (*mace*) 1782
 vakyanwayat aphorism (*sutra*) 1629
 valour (*prakāsh*) 1726
 valour (*veera*) 1726
 various qualities (*gunas*) 1868
 very lucky and auspicious (*mahā bhāgyavati*) 1921
 very quickly (*sīgrha*) 1929
 vital air (*prāna*) 1457, 1458, 1708, 1881, 1897

w

water (*jalam*) 1569, 1929
 watery recess (*kundha*) 1812
 way (*sāadhan*) 1761
 we are prostrating to you oh lord! (*namaha tūbhya*) 1835
 whatever is there (*yāvat*) 1490
 whirlwind (*mahāvāyu*) 1711

who sing his praises. (*punya
sravana kirtanaha*) 1720

wind (*vāyu*) 1483

wise people (*jnānis*) 1439

with anger (*rusha*) 1708

without attributes (*gunarahita*)
1556

without attributes (*nirguna*) 1555

witness of this universe (*drastha*)
1865

wonder (*adbhuta*) 1726

world of forms (*roopa*) 1688

worldly way (*loukik*) 1554

worldly (*naturally human*) 1479

wrong principles (*atatwa*) 1578

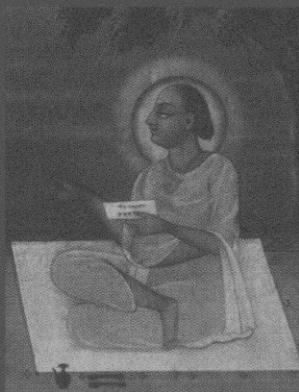
y

yellow dress (*pitambaram*) 1481

yes indeed (*sma*) 1447

निगमकलपतरोगीलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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